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REDISCOVERING INDIA

**A SKETCH OF THE
RELIGIOUS SECTS OF
THE HINDUS**

WILSON.H H

Vol. 11



COSMO PUBLICATIONS

First Published 1861
This series 1987

Published by
RANI KAPOOR (Mrs)
COSMO PUBLICATIONS
24-B, Ansari Road, Daryaganj
New Delhi-110002 (India)

Printed at
M/S Taj Offset Press
New Delhi

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A SKETCH OF THE RELIGIOUS SECTS OF THE HINDUS.

SECTION I.

INTRODUCTORY OBSERVATIONS.

THE Hindu religion is a term, that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description: to trace some of its varieties is the object of the present enquiry.

An early division of the Hindu system, and one conformable to the genius of all Polytheism, separated the practical and popular belief, from the speculative or philosophical doctrines. Whilst the common people addressed their hopes and fears to stocks and stones, and multiplied by their credulity and superstition the grotesque objects of their veneration, some few, of deeper thought and wider contemplation, plunged into the mysteries of man and nature, and endeavoured assiduously, if not successfully, to obtain just notions of the cause, the character and consequence of existence. This distinction prevails even in the *Vedas*,

which have their *Karma Kāṇḍa* and *Jñāna Kāṇḍa* or Ritual and Theology.

The worship of the populace being addressed to different divinities, the followers of the several gods naturally separated into different associations, and the adorers of BRAHMĀ, VISHṆU, and ŚIVA or other phantoms of their faith, became distinct and insulated bodies, in the general aggregate: the conflict of opinion on subjects, on which human reason has never yet agreed, led to similar differences in the philosophical class, and resolved itself into the several *Darśanas* or schools of philosophy.

It may be supposed, that some time elapsed before the practical worship of any deity was more than a simple preference; or involved the assertion of the supremacy of the object of its adoration, to the degradation or exclusion of the other gods¹: in like manner also, the conflicting opinions were matters rather of curiosity than faith, and were neither regarded as subversive of each other, nor as incompatible with the public worship: and hence, notwithstanding the sources of difference that existed in the parts, the unity of the whole remained undisturbed: in this condition, indeed, the apparent mass of the

¹. One division of some antiquity is the preferential appropriation of the four chief divinities to the four original castes: thus ŚIVA is the *Adideva* of the *Brahmans*, VISHṆU of the *Kshattriyas*, BRAHMĀ of the *Vaiśyas*, and GANEŚA of the *Śūdras*:

विष्णोर्देवतां शम्भुः ऋषिणां तु माधवः ।
वैष्णवाणां तु भवेद्देवता शूद्राणां गणनायकः ॥ इति मनुः ॥

Brahmanical order at least, still continues: profess alike to recognise implicitly the authority of the *Veda* the worshippers of ŚIVA, or of VIŚHṆU, and the maintainers of the *Sāṅkhya* or *Nyāya* doctrines, consider themselves, and even each other, as orthodox members of the Hindu community.

To the internal incongruities of the system, which did not affect its integral existence, others were, time, superadded, that threatened to dissolve or destroy the whole: of this nature was the exclusive adoration of the old deities, or of new forms of the and even it may be presumed, the introduction of new divinities. In all these respects, the *Purāṇas* and *Tantras* were especially instrumental, and they not only taught their followers to assert the unapproachable superiority of the gods they worshipped, but inspired them with feelings¹ of animosity towards the

¹ Thus in the Bhāgavat:

भवव्रतधरा ये च ये च तात्समनुव्रताः ।

पाषण्डिनस्ते भवन्तु सङ्घास्त्रपरिपन्थिनः ॥

Those who profess the worship of BHAVA, (Śiva,) and those who follow their doctrines, are heretics and enemies of the sacred *Śāstras*,—Again:

मुमुक्षवो घोररूपान्हित्वा भूतपतीन् च ।

नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥

Those desirous of final emancipation, abandoning the hideous gods of the devils, pursue their devotions, calm, blameless, as being parts of NĀRĀYAṆA.

The *Padma Purāṇa* is more personal towards VIŚHṆU:

विष्णुदर्शनमात्रेण शिवद्रोहः प्रजायते ॥

शिवद्रोहान्न सन्देहो गरकं याति दास्यम् ।

तस्मान्न विष्णुनामा ऽपि न वक्तव्यं कदाचन ॥

who presumed to dispute that supremacy: in this conflict the worship of BRAHMÁ has disappeared¹, as well as, indeed, that of the whole pantheon, except VISHŪ, ŚIVA and KAKTI, or their modifications; with respect to the two former, in fact, the representatives have borne away the palm from the prototypes, and KRISHNA, RÁMA, or the *Linga*, are almost the only forms

From even looking at VISHŪ, the wrath of ŚIVA is kindled, and from his wrath, we fall assuredly into a horrible hell; let not, therefore, the name of VISHŪ ever be pronounced.

The same work is, however, cited by the VAISHŪAVAS, for a very opposite doctrine.

वासुदेवं परित्यज्य यो ऽन्यदेवमुपासते ।
तृप्तो जाह्नवीतीरे कूपं खनति दुर्मेति ॥

He who abandons VÁSUDEVA and worships any other god, is like the fool, who being thirsty, sinks a well in the bank of the Ganges.

The principle goes still further, and those who are inimical to the followers of a Deity, are stigmatised as his personal foes—thus in the *Ādi Purāṇa*, VISHŪ says:

मङ्गतो वल्लभो यस्य स एव मम वल्लभः ।
तत्परो वल्लभो नास्ति सत्यं सत्यं धनञ्जय ॥

He to whom my votary is a friend, is my friend—he who is opposed to him, is no friend of mine—be assured, *Dhananjaya*, of this.

¹ ŚIVA himself, in the form of KĀLA BHAIKĀVA, tore off BRAHMÁ's fifth head, for presuming to say, that he was BRAHMA, the eternal and omnipotent cause of the world, and even the creator of ŚIVA, notwithstanding the four VEDAS and the personified *Omkāra*, had all given evidence, that this great, true and indescribable deity was ŚIVA himself. The whole story occurs in the *Kṛṣṇa Khāṇḍ* [c. 31] of the *Skanda Purāṇa*, and its real signification is sufficiently obvious.

under which VISHNÚ and ŚIVA are now adored in most parts of India¹.

The varieties of opinion kept pace with those of practice, and six heretical schools of philosophy disputed the pre-eminence with their orthodox brethren: we have little or no knowledge of these systems, and even their names are not satisfactorily stated: they seem, however, to be the *Saugata* or *Bauddha*, *Arhata*, or *Jaina*, and *Vārhaspatya*, or Atheistical, with their several subdivisions².

Had the difference of doctrine taught in the heretical schools been confined to tenets of a merely speculative nature, they would, probably, have encountered little opposition, and excited little enmity among the Brah-

¹ The great text-book of the *Vaishnavas* is the *Bhāgavat*, with which it may be supposed the present worship, in a great measure, originated, although the *Mahābhārat* and other older work had previously introduced this divinity. The worship of the *Linga* is, no doubt, very ancient, although it has received within a few centuries, its present degree of popularity: the *Kāśī Khaṇḍ* was evidently written to enforce it, and at Benares, its worship entirely overshadows every other ritual.

² In a work written by the celebrated *Mādhava*, describing the different sects as they existed in his day, entitled the *Sarva Darśana*, the *Vārhaspatyas*, *Lokāyatās*, and *Chārvākas* are identified, and are really advocates of an atheistical doctrine, denying the existence of a God, or a future state, and referring creation to the aggregation of but four elements. The *Bauddhas*, according to the same authority, admit of four subdivisions, the *Mādhyamikas*, *Yogācāras*, *Sautrāntikas* and *Vaiśāṇīkas*. The Jains or Arhats, as still one of the popular divisions, we shall have occasion to notice in the text.

manical class, of which latitude of opinion is a very common characteristic.* The founder of the Atheistical school, however, VĀHASPATI, attacks both the *Vedas* and the *Brahmans*, and asserts that the whole of the Hindu system is a contrivance of the Priesthood, to secure a means of livelihood for themselves¹, whilst the *Bauddhas* and *Jainas*, equally disregarding the *Vedas* and the *Brahmans*, the practice and opinions of the Hindus, invented a set of gods for themselves, and deposed the ancient pantheon: these aggressions provoked resentment: the writings of these sects are alluded to with every epithet of anger and contempt, and they are all anathematised as heretical and atheistical; more active measures than anathemas, it may be presumed, were had recourse to: the followers of

¹ Vāhaspati has the following texts to this effect, [quoted in the *Sarva Darśana*, Calcutta edition, pp. 3 and 6, and with a v. l. Prabodhach. ed. Brockhaus, p. 30]:

अग्निहोत्रं च यो वेदास्त्रिदण्डं भक्षयिष्यति ।

बुद्धिपौष्ट्यहीनानां जीविकेति ब्रूहस्यतिः ॥

“The Agnihotra, the three Vedas, the Tridaṇḍa, the smearing of ashes, are only the livelihood of those who have neither intellect nor spirit.” After ridiculing the Śrāddha, shrewdly enough, he says:

ततश्च जीवनीयायो ब्राह्मणैर्विदितस्त्वह ।

मृतानां प्रेतकार्याणि न त्वन्यद्विद्यते क्वचित् ॥

Hence it is evident, that it was a mere contrivance of the Brahmins to gain a livelihood, to ordain such ceremonies for the dead, and no other reason can be given for them. Of the *Vedas*, he says: च यो वेदस्य कर्तारो भण्डधूर्तनिशाचराः ॥

The three Authors of the *Vedas* were Buffoons, Rogues, and Fiends—and cites texts in proof of this assertion.

VRIHASPATI, having no worship at all, easily eluded the storm, but the *Bauddhas* of Hindustan were annihilated by its fury, and the *Jainas* apparently evaded it with difficulty, although they have undoubtedly survived its terrors, and may now defy its force.

The varieties thus arising from innovations in practice and belief, have differed, it may be concluded at different eras of the Hindu worship. To trace the character of those which have latterly disappeared or to investigate the remote history of some which still remain and are apparently of ancient date, are tasks for which we are far from being yet prepared the enquiry is, in itself so vast, and so little progress has been made in the studies necessary to its elucidation, that it must yet remain in the obscurity in which it has hitherto been enveloped; so ambitious a project as that of piercing the impenetrable gloom has not instigated the present attempt, nor has it been proposed to undertake so arduous a labour, as the investigation and comparison of the abstruse notions of the philosophical sects¹. The humbler aim of these researches has been that of ascertaining the actual condition of the popular religion of the inhabitants of some of the provinces subject to the Bengal Govern

¹ Something of this has been very well done by *Mrs. War* in his account of the Hindus: and since this Essay was read before the Society, the account given by H. T. Colebrooke, Esq. in the first part of the Transactions of the Royal Asiatic Society of the Sankhya and Nyaya Systems, has left little more necessary on this subject.

ment; and as a very great variety prevails in that religion, the subject may be considered as not devoid of curiosity and interest, especially as it has been left little better than a blank, in the voluminous compositions or compilations, professing to give an account of the native country of the Hindus.

The description of the different sects of the Hindus, which I propose to offer, is necessarily superficial: it would, indeed, have been impossible to have adopted the only unexceptionable method of acquiring an accurate knowledge of their tenets and observances, or of studying the numerous works in Sanskrit, Persian, or the provincial dialects of Hindi, on which they are founded. I have been obliged to content myself, therefore, with a cursory inspection of a few of those compositions, and to depend for much of my information on oral report, filling up or correcting from these two sources the errors and omissions of two works, on this subject professedly, from which I have derived the ground work of the whole account.

The works alluded to are in the Persian language, though both were written by Hindu authors; the first was compiled by SÍTAL SINH, Múnshí to the *Rájá* of Benares; the second by MATHÚRÁ NÁTH, late librarian of the Hindu College, at the same city, a man of great personal respectability and eminent acquirements: these works contain a short history of the origin of the various sects, and descriptions of the appearance, and observances, and present condition of their followers: they comprise all the known varieties, with

one or two exceptions, and, indeed, at no one place in India could the enquiry be so well prosecuted as at Benares¹. The work of MATHURÁ NÁTH is the fullest and most satisfactory, though it leaves much to be desired, and much more than I have been able to supply.' In addition to these sources of information, I have had frequent recourse to a work of great popularity and extensive circulation, which embodies the legendary history of all the most celebrated *Bhaktas* or devotees of the Vaishnáva order. This work is entitled the *Bhakta Málá*. The original, in a difficult dialect of Hindi, was composed by NÁBHÁJI, about 250 years ago², and is little more than a catalogue, with brief and obscure references to some leading circumstances connected with the life of each individual, and from the inexplicit nature of its allusions, as well as the difficulty of its style, is far from intelligible to the generality even of the natives. The work, in its present form, has received some modifications, and obvious additions from a later teacher, NÁRÁYAÑ DÁS, whose share in the composition is, no doubt,

¹ The acknowledged resort of all the vagabonds of India, and all who have no where else to repair to: so, the *Káśī Khāṇḍ*:

श्रुतिसृतिविहीनानां ये शीघ्राचारविवर्जिताः ।

येषां क्वापि गतिर्नास्ति तेषां वाराणसी गतिः ॥

"To those who are strangers to the *Śruti* and *Smṛiti* (Religion and Law); to those who have never known the observance of pure and indispensable rites; to those who have no other place to repair to; to those, is Benares an asylum." [Compare *Pra-bodhach.* ed. Brockhaus, p. 19.]

² [Journ. As. Soc. Bombay, Vol. III, p. 4.]

considerable, but cannot be discriminated from NÁ-BHÁJI's own, beyond the evidence furnished by the specification of persons unquestionably subsequent to his time.—NÁRÁYAṆ DÁS probably wrote in the reign of SHÁH JEHÁN. The brevity and obscurity of the original work pervade the additional matter, and to remedy these defects, the original text, or *Múla*, has been taken as a guide for an amplified notice of its subjects, or the *Íká* of KRÍSHṆA DÁS; and the work, as usually met with, always consists of these two divisions. The *Íká* is dated *Samvat*, 1769 or A. D. 1713. Besides these, a translation of the *Tíká*, or a version of it in the more ordinary dialect of Hindustan, has been made by an anonymous author, and a copy of this work, as well as of the original, has furnished me with materials for the following account. The character of the *Bhakta Málá* will best appear from the extracts of translations from it to be hereafter introduced: it may be sufficient here to observe, that it is much less of a historical than legendary description, and that the legends are generally insipid and extravagant: such as it is, however, it exercises a powerful influence, in Upper India, on popular belief and holds a similar place in the superstitions of this country, as that which was occupied in the darkest ages of the Roman Catholic faith, by the Golden Legend and Acts of the Saints¹.

¹ In further illustration of our text, with regard to the instrumentality of the *Purāṇas* in generating religious distinction amongst the Hindus, and as affording a view of the *Vaishnav*



SECTION II.

STATE OF THE HINDU RELIGION, ANTERIOR
TO ITS PRESENT CONDITION.

Although I have neither the purpose nor the power to enter into any detail of the remote condition of the

feelings on this subject, we may appeal to the *Padma Purāṇa*. In the *Uttara Khanda*, or last portion of this work, towards the end of it, several sections are occupied with a dialogue between ŚIVA and PĀRVATĪ, in which the former teaches the latter the leading principles of the *Vaiṣṇava* faith. Two short sections are devoted to the explanation of who are heretics, and which are the heretical works. All are *Pāśhaṇḍas*, ŚIVA says, who adore other gods than VIṢṆU, or who hold, that other deities are his equals, and all Brahmins who are not *Vaiṣṇavas*, are not to be looked at, touched, nor spoken to:—

ये अन्यं देवं परत्वेन वदन्त्यज्ञानमोहिताः ।
नारायणाज्जगन्नाथान्ते वै पाषण्डिनः स्मृताः ॥
यस्तु नारायणं देवं ब्रह्मब्रह्मादिदेवतैः ॥
सममन्यैर्निरीक्षित स पाषण्डी भवेत्सदा ॥
किमत्र बहूनीकितं ब्राह्मणा ये ऽप्यवैष्णवाः ।
न स्मष्टव्या न वक्तव्या न द्रष्टव्याः कदाचन ॥

ŚIVA, in acknowledging that the distinguishing marks of his votaries, the skull, tiger's skin, and ashes, are reprobated by the Vedas (Śrutigarhitam) states, that he was directed by VIṢṆU to inculcate their adoption, purposely to lead those who assumed them into error.—NAMUCHI and other *Daityas* had become so powerful by the purity of their devotions, that INDRA and the other gods were unable to oppose them. The gods had recourse to VIṢṆU, who, in consequence, ordered ŚIVA to introduce the *Śaiva* tenets and practices, by which the *Daityas* were beguiled, and rendered "wicked, and thence weak."

In order to assist ŚIVA in this work, ten great Sages were imbued with the *Tāmasa* property, or property of darkness and

Hindu faith, yet as its present state is of comparatively very recent origin, it may form a not unnecessary, no

ignorance, and by them such writings were put forth as were calculated to disseminate unrighteous and heretical doctrines, these were KANÁDA, GAUTAMA, ŚAKTI, UPAMANYU, JAIMINI, KAPILA, DURVÁSAS, MRÍKANĀDA, VRIHASPATI, and BHÁRGAVA.

By ŚIVA himself, the *Pásúpata* writings were composed. KANÁDA is the author of the *Vaiśeshika* Philosophy. The *Nyáya* originates with GAUTAMA. KAPILA, is the founder of the *Sánkhya* School, and VRIHASPATI of the *Chárudáka*. JAIMINI, by ŚIVA's orders, composed the *Mīmáṃsá*, which is heretical, in as far as it inculcates works in preference to faith, and ŚIVA himself, in the disguise of a Brahman, or as VYÁSA, promulgated the *Vedánta*, which is heterodox in *Vaishnáva* estimation, by denying the sensible attributes of the deity. VISHNÚ, as BUDDHA, taught the *Bauddha Śástra*, and the practices of going naked, or wearing blue garments, meaning, consequently, not the *Bauddhas*, but the *Jainas*, (बौद्धशास्त्रमसत्प्रोक्तं नपनीयपटादिकं). The *Puráṇas* were partly instrumental in this business of blinding mankind and they are thus distinguished by our authority and all the *Vaishnáva* works.

The *Mátsya*, *Kurma*, *Lainga*, *Śaiva*, *Skánda* and *Agneya*, are *Támasa*, or the works of darkness, having more or less of a *Śaiva* bias.

The *Vishnú*, *Náradīya*, *Bhágavat*, *Gáruḍa*, *Pádma* and *Várdha*, are *Sáttvika*, pure and true; being in fact, *Vaishnáva* text books.

The *Brahmánāda*, *Brahma Vaivartta*, *Márkaṇḍeya*, *Bhavishya*, *Vámana* and *Brahmá*, are of the *Rájasa* cast, emanating from the quality of passion. As far as I am acquainted with them, they lean to the *Śákta* division of the Hindus, or the worship of the female principle. The *Márkaṇḍeya* does so notoriously, containing the famous *Chandí Pátha*, or *Durgá Māhātmya*, which is read at the *Durgá Pújá*; the *Brahma Vaivartta*, is especially dedicated to KRÍSHNÁ as GOVINDA, and is principally occupied by him and his mistress RÁDHÁ. It is also full on the subject of *Prakṛiti* or personified nature.

uninteresting preliminary branch of the enquiry, to endeavour to determine its existing modifications, at the period immediately preceding the few centuries, which have sufficed to bestow upon it its actual form:

A similar distinction is made even with the *Smritis*, or works on law. The codes of VASISHTHA, HÁRITA, VYÁSA, PARÁSARA, BHARADWÁJA and KÁŚYAPA, are of the pure order. Those of YÁJNAVALKYA, ATRI, TITTIRI, DAKSHA, KÁTYÁYANA and VISHNÚ of the *Rájasa* class, and those of GAUTAMA, VRIHASPATI, SAM-VARTTA, YAMA, ŚANKHA and UŚANAS, are of the *Támasa* order.

The study of the Puráṇas and Smritis of the *Sáttwika* class, secures *Mukti*, or final emancipation, that of those of the *Rájasa* obtains *Swarga*, or Paradise; whilst that of the *Támasa* condemns a person to hell, and a wise man will avoid them.

किमत्र ब्रह्मनोक्तेन पुराणेषु स्मृतिष्वपि ।

तामसा नरकायैव वर्ज्येत्ता न्वेवञ्चणः ॥

The Vaishnáva writers endeavour to enlist the *Vedas* in their cause, and the following texts are quoted by the Tátparya Nirṇaya:

एको नारायण आसीन्न ब्रह्मा न च शंकरः ।

NÁRÁYAṆA alone was, not BRAHMÁ nor ŚANKARA.

वासुदेवी वा इदमग्र आसीन्न ब्रह्मा न च शंकरः ।

Or VÁSUDEVA was before this (universe,) not BRAHMÁ nor ŚANKARA.

The Śaivas cite the *Vedas* too, as

सर्वव्यापी स भगवांस्तस्मात्सर्वगतः शिवः ॥

The Lord who pervades all things, is thence termed the omnipresent Śiva.

Rudra is but one, and has no second—

एको ऽपि रुद्रो न द्वितीयः ॥

These citations would scarcely have been made, if not authentic; they probably do occur in the *Vedas*, but the terms *Náráyana* and *Vásudeva*, or *Śiva* and *Rudra*, are not to be taken in the restricted sense, probably, which their respective followers would assign them.

it happens, also, that some controversial works exist which throw considerable light upon the subject, and of which the proximity of their date, to the matter of which they treat, may be conjectured with probability or positively ascertained. Of these, the two principal works, and from which I shall derive such scanty information as is attainable, are the *Śankara Digvijaya* of ĀNANDA GIRI, and the *Sarva Darśana Sangraha* of MĀDHAVĀCHĀRYA, the former a reputed disciple of ŚĀNKARA himself, and the latter a well known and able writer, who lived in the commencement of the 14th century.

The authenticity of the latter of these two works there is no room to question; and there is but little reason to attach any doubt to the former. Some of the marvels it records of ŚĀNKARA, which the author professes to have seen, may be thought to affect its credibility, if not its authenticity, and either ĀNANDA GIRI must be an unblushing liar, or the book is not his own: it is, however, of little consequence, as even if the work be not that of ĀNANDA GIRI himself, it bears internal and indisputable evidence of being the composition of a period, not far removed from that at which he may be supposed to have flourished, and we may, therefore, follow it as a very safe guide, in our enquiries into the actual state of the Hindu Religion about eight or nine centuries ago.

The various sectaries of the Hindu Religion then existing, are all introduced to be combated, and, of course, conquered, by ŚĀNKARA: the list is rather a

long one, but it will be necessary to go through the whole, to ascertain the character of the national faith of those days, and its present modifications, noticing, as we proceed, some of the points of difference or resemblance between the forms of worship which then prevailed, and which now exist. The two great divisions of *Vaishñavas* and *Śaivas* were both in a flourishing condition, and each embraced six principal subdivisions: we shall begin with the former, who are termed; *Bhāktas*, *Bhāgavatas*, *Vaishñavas*, *Chakrīṇas*, or *Pancharātrakas*, *Vaikhānasas* and *Karmahīnas*.

But as each of these was subdivided into a practical and speculative, or *Karma* and *Jñāna* portion, they formed, in fact, twelve classes of the followers of VISHṆU, as the sole and supreme deity.

The *Bhāktas* worshipped VISHṆU as VĀSUDEYA, and wore no characteristic marks. The *Bhāgavatas* worshipped the same deity as BHĀGAVAT, and impressed upon their persons the usual *Vaishñava* insignia, representing the discus, club, &c. of that divinity; they likewise revered the *Sālagrām* stone, and *Tulasī* plant, and in several of their doctrinal notions, as well as in these respects, approach to the present followers of RĀMĀNUJA, although they cannot be regarded as exactly the same. The authorities of these three sects were the *Upanishads* and *Bhagavad Gītā*. The names of both the sects still remain, but they are scarcely applicable to any particular class of *Vaishñavas*: the terms *Bhakta*, or *Bhagat*, usually indicate any individual who pretends to a more rigid devotion than

his neighbours, and who especially occupies his mind with spiritual considerations: the *Bhāgavat* is one who follows particularly the authority of the *Śrī Bhāgavata Purāṇa*.

The *Vaiśhṇavas* adored VISHṆU as NĀRĀYAṆA, they wore the usual marks, and promised themselves a sort of sensual paradise after death, in *Vaikuṇṭha*, VISHṆU's heaven; their tenets are still current, but they can scarcely be considered to belong to a separate sect.

The *Chakrīṇas*, or *Pancharātrakas* were, in fact *Śāktas* of the *Vaiśhṇava* class, worshipping the female personifications of VISHṆU, and observing the rites of the *Pancharātra Tantra*: they still remain, but scarcely individualised, being confounded with the worshippers of KRISHṆA and RĀMA on the one hand and those of *Śakti* or *Devī* on the other.

The *Vaikhāṇasas* appear to have been but little different from the *Vaiśhṇavas* especially so called; at least NĀNDA GĪRĪ has not particularised the difference: they worshipped NĀRĀYAṆA as supreme god, and wore his marks. The *Karmahīnas* abstained, as the name implies, from all ritual observances, and professed to know *Vishṇu* as the sole source and sum of the universe, सर्वं विष्णुमयं जगत्; they can scarcely be considered as an existent sect, though a few individuals of the *Rāmānujīya* and *Rāmānandī Vaiśhṇavas* may profess the leading doctrines.

The *Vaiśhṇava* forms of the Hindu faith are still as we shall hereafter see, sufficiently numerous; but

- 5 Govind Sinhís.
- 6 Nirmalas.
- 7 Nágas.
- 4 Jainas of two principal orders.
 - 1 Digambaras.
 - 2 Śwetámbaras.
- 5 Bábá Lálís.
- 6 Prán Náthís.
- 7 Sádhs.
- 8 Śatnámís.
- 9 Śiva Náráyańís.
- 10 Śúnyavádís.

These will be regarded as varieties enough, it may be presumed, especially when it is considered, that most of them comprise a number of sub-divisions, and that besides these acknowledged classifications, many individual mendicants are to be found all over India, who can scarcely be included within the limits of any of them, exercising a sort of independence both in thought and act, and attached very loosely, if at all, to any of the popular schismatical sects¹.

¹ Some of the popular works adopt a different classification, and allude to 90 *Páshandas*, or heresies, which are thus arranged:—

Amongst the Brahmans,	24
Sannyásís,	12
Vairágís,	12
Sauras,	18
Jangamas,	18
Jogís,	12

VAISHŒAVAS.

ŚRĪ SAMPRADĀYĪS, or RĀMĀNUJAS.

Amongst other divisions of less importance, the *Vaishnavas* are usually distinguished into four principal *Sampradāyas*, or *sects*¹; of these, the most an-

¹ Thus the *Bhakta Mālā*: चौबीस प्रथम हरि वपु धखी लीं चतुर
बुह कलियुग प्रगट । श्रीरामानुज उद्धार सुधानिधि अवनि कल्पतरु ।
विष्णुस्वामी वोहितसिंधु संसार पारकर । मध्वाचारज मेघभक्ति शरत
सर भरिया । निम्बादित्य आदित्य कुङ्कर अज्ञान जुहरिया । जन्मकर्म
भागीत धर्मसम्प्रदायथापी अघट । चौबीस प्रथम हरिइत्यादि ।
“HARI, in preceding ages, assumed twenty-four principal shapes, but four were manifest in the *Kali Yug*: the magnanimous *Rāmānuja*, a treasure of Ambrosia and terrestrial tree of plenty: the ocean of kindness and transporter across the sea of the universe, *Vishnu Svāmī*: *Madhu Āchārj*, a rich cloud in the autumnal season of piety: and *Nimbāditya*, a sun that illumined the cave of ignorance; by them acts of piety and obligation were divided, and each sect was severally established.” There are also Sanskrit texts authorising the different institution, and characteristic term of each *Sampradāya*, one of these is from the *Padma Purāṇa*:

सम्प्रदायविहीना ये मन्त्रास्ते निष्कला मताः ।

अतः कलौ भविष्यन्ति चत्वारः सम्प्रदायिनः ॥

श्रीमाध्वीन्द्रसगका वैष्णवाः चित्तिपावनाः ।

चत्वारस्ते कलौ देवि सम्प्रदायप्रवर्तकाः ॥

“Those *Mantras*, which belong to no system, are of no virtue; and, therefore, in the *Kali* age, there shall be followers of four sects. *Śrī*, *Mādhvi*, *Rudra* and *Sanaka*, shall be the *Vaishnavas*, purifying the world, and these four, *Dēvi*, (*Śiva* speaks,) shall be the institutors of the *Sampradāyas* in the *Kali* period.” We may here observe in passing, that if this text is genuine, the *Padma Purāṇa* must be very modern: another similar text is the following:

cient and respectable is the *Śrī Sampradāya*, founded by the *Vaiśṇava* reformer *Rāmānuja* : *chārya*, about the middle of the twelfth century¹.

The history of *RĀMĀNUJA*, and his first followers, is well known in the south of India, of which he was a native, and is recorded in various legendary tracts and traditional narratives.

According to the *Bhārgava Upapurāṇa*, *RĀMĀNUJA* is said to have been an incarnation of the serpent *Śeṣha*, whilst his chief companions and disciples were the embodied *Discus*, *Mace*, *Lotus*, and other insignia of *Vishṇu*. In a *Kanara* account of his life, called the *Divya Charitra*, he is said to have been the son of

रामानुजं श्रीःस्त्रीचक्रे मध्वाचार्यं चतुर्मुखः ।

श्रीविष्णुस्वामिं रुद्रो निम्बादित्यं चतुस्तनः ॥

“*LAKSHMĪ* selected *Rāmānuja*; *BRAHMA Madhwāchārya*; *Rudra* gave the preference to *Vishṇu Swāmī*, and the four *Sanakas* to *Nimbāditya*.” The cause of the election is not very evident, as the creeds taught by those teachers, have little connexion with the deity who lends the appellation to the sects.

¹ The *Smṛiti Kāla Taranga* places the date of *RĀMĀNUJA*'s appearance in *Śaka*—1049 or A. D. 1127. A note by Colonel Mackenzie on an inscription, given in the *Asiatic Researches* 9, 270, places the birth of *RĀMĀNUJA* in A. D. 1008: various accounts, collected by Dr. Buchanan, make it 1010 and 1025 (Buchanan's *Mysore* 2, 80) and 1019 (*ibid.* 3, 413). Inscriptions make him alive in 1128, (*ibid.*) which would give him a life of more than a century: according to COL. WILKS, indeed (*History of Mysore* 1, 41, note and appendix), he was alive in 1183. The weight of authority seems to be in favour of the more recent date, and we may conclude that he was born about the end of the eleventh century, and that the first half of the twelfth century was the period at which his fame, as a teacher, was established.

Śrī Keśava . *chārya* and *Bhūmi Devī*; and, as before an incarnation of *Śeṣha*. He was born at *Perumbur*, and studied at *Kānchi*, or *Conjeveram*, where also he taught his system of the *Vaiśṇava* faith. He afterwards resided at *Śrī Ranga*, worshipping *Vishṇu* as *Śrī Ranga Nātha*, and there composed his principal works, he then visited various parts of India, disputing with the professors of different creeds, overcoming them of course, and reclaiming various shrines, then in possession of the *'aivas*, for the worshippers of *Vishṇu*, particularly the celebrated temple of *Tripeti*.

On his return to *Śrī Ranga*, the disputes between the *Vaiśṇava* and *'aiva* religions, became exceedingly violent, and the *Chola* monarch, who according to some accounts, was at that time *KERIKĀLA CHOLA*, subsequently named *KRIMI KOṆḌA CHOLA*, being a devout worshipper of *Śiva*, commanded all the *Brahmans* in his dominions to sign an acknowledgement of the supremacy of that divinity, bribing some of the most refractory, and terrifying others into acquiescence. *RĀMĀNUJA*, however, was impracticable, and the king sent armed men to seize him. With the assistance of his disciples, he effected his escape, and ascending the *Ghāts*, found refuge with the *Jain* sovereign of *Mysore*, *VITALA DEVA*, *Vellāla Rāya*. In consequence of rendering medical service to the daughter of this prince, or in the terms of the legend, expelling an evil spirit, a *Brahma Rākshasa*, by whom she was possessed, he obtained the monarch's grateful regard, and finally converted him to the *Vaiśṇava*

faith. The *Rájá* assumed the title of *Vishnú Vardhana*. RÁMÁNUJA remained several years in Mysore, at a temple founded by the *Rájá* on *Yádava Giri*, now known as *Mail Cotay*, for the reception of an image called *Chavala Ráya*, a form of *Rañachhor*, or *Krishná*, which the local traditions very ridiculously pretend he obtained from the *Mohammedan* sovereign of Delhi. RÁMÁNUJA resided here twelve years, but on the death of his persecutor, the *Chola* king, he returned to *Śrī Ranga*, on the *Káveri*, and there spent the remainder of his life in devout exercises and religious seclusion.

The establishments of the Rámánujíyas are numerous in the Dekhan still, and the same country comprehends the site of the *Gaddi*, the pillow or seat of the primitive teacher; his spiritual throne, in fact, to which his disciples are successively elevated¹. This circumstance gives a superiority to the *cháryas* of the *Dakshína*, or south, over those of the *Uttara*, or north, into which they are at present divided.

¹ According to information obtained by Dr. Buchanan, RÁMÁNUJA founded 700 *Maths*, of which four only remain; one of the principal of these is at *Mail Cotay*, or *Dakshína Badarikárama*, the *Badari* station of the south. RÁMÁNUJA also established 74 hereditary *Guruships* amongst his followers, the representatives of which still remain and dispute the supremacy with the *Sannyási* members of the order; these last, however, are generally considered of the highest rank (Buchan. Mysore 2, 75). In another place (1, 144), he says that 89 *Guruships* were established, 5 in the *Sannyási* class, and 84 in the secular order: the *Madams* of the five former are *Ahobilam*, *Toídri*, *Raméswara*, *Śrī Rangam*, and *Kánji*.

The worship of the followers of RÁMÁNUJA, is addressed to VISHNÚ and to LAKSHMÍ, and their respective incarnations, either singly or conjointly; and the *Śrī Vaishnavas*, by which general name the sect is known, consist of corresponding subdivisions, as NÁRÁYAṆA, or LAKSHMÍ, or LAKSHMÍ NÁRÁYAṆA, or RÁMA or SÍTÁ, or SÍTÁ RÁMA, or KRISHṆA, or RUKMINÍ, or any other modifications of *Vishṇu*, or his consort, is the preferential object of the veneration of the votary¹. The *Śrī Vaishṇava* worship in the north of India, is not very popular, and the sect is rather of a speculative than practical nature, although it does not require, in its teachers, secession from the

¹ Mr. Colebrooke, A. R. 7, [Essays &c. London: 1858. p. 124.] says the *Rámánujas* are of three classes, those who worship RÁMA alone, SÍTÁ alone, and SÍTÁ and RÁMA conjointly. One of my authorities, *Mathurá Náth*, says, they worship *Mahá Lakshmi*, and other information agrees with his; from the texts quoted in the *Sarva Darśana Sangraha*, [Calcutta: 1858. pp. 54. 55.] VISHNÚ as VÁSUDEVA, is the deity to be worshipped, but no doubt all the varieties exist: without, however, affecting the identity of the sect, the real object of whose devotion is VISHNÚ, as the cause and creator of the world, and any of his, or his *Śakti*'s more especial manifestations, are consequently entitled to reverence. The term *Śrī Vaishnavas*, most commonly applied to them, denotes an original preference of the female deity or *Mahá Lakshmi*: the worship of RÁMA is more properly that of the *Rámánandis*, and they may be the persons intended by Mr. Colebrooke's informants, as those of the *Rámánujiyas* who worship RÁMA only (A. R. 7, 281). It may also be observed, that the *Rámánujiyas* unite with KṚṢṢṆA, *Rukmini*, not *Rádhá*, the latter being his mistress only, not his wife, and being never named in the *Bhāgavat*, except in one ambiguous passage.

world: the teachers are usually of the Brahmanical order, but the disciples may be of any caste¹.

Besides the temples appropriated to VISHNÚ and his consort, and their several forms, including those of KRISHNA and RÁMA, and those which are celebrated as objects of pilgrimage, as *Lakshmi-Balaji*, *Rámnáth*, and *Ranganáth*, in the south; *Badarínáth*, in the *Himálaya*, *Jagannáth*, in *Orissa*, and *Dwáráká*, on the Malabar Coast, images of metal or stone are usually set up in the houses of the private members of this sect, which are daily worshipped, and the temples and dwellings are all decorated with the *Sálagráma* stone and *Tulasi* plant.

The most striking peculiarities in the practices of this sect, are the individual preparation, and scrupulous privacy of their meals: they must not eat in cotton garments, but having bathed, must put on woollen or silk: the teachers allow their select pupils to assist them, but, in general, all the *Rámánujas* cook for themselves, and should the meal during this process, or whilst they are eating; attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground: a similar delicacy, in this respect, prevails amongst some other classes of Hindus, especially of the *Rájaput* families, but it is not carried to so preposterous an extent².

¹ The *Mantra*, and mark, are never bestowed on any person of impure birth. —Buchan. Mysore 1, 146.

² It is said, however, that there are two divisions of the sect,

The chief ceremony of initiation in all Hindu sects, is the communication by the teacher to the disciple of the *Mantra*, which generally consists of the name of some deity, or a short address to him; it is communicated in a whisper, and never lightly made known by the adept to profane ears. The *Mantra* of the *RÁMÁNUJA* sect is said to be the six syllable *Mantra*—or *Om Rámáya namaḥ*; or Om, salutation to *RÁMA*¹.

Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. This amongst the *Rámánujas* is the phrase, *Dáso 'smi*; or *Dáso 'ham*; I am your slave; accompanied with the *Praṇám*, or slight inclination of the head, and the application of the joined hands to the forehead. To the *cháryas*, or supreme teachers of this sect, the rest perform the *Ashtānga Daṇḍawat* or prostration of the body, with the application of eight parts—the forehead, breast, hands, knees, and insteps of the feet, to the ground.

one called *Ávaraṇi*, from *Ávaraṇa*, screening, or surrounding, and the other *Anávaraṇi*, from the members not observing such punctilious privacy.

¹ In giving the *Mantras*, as they have been communicated to me, it may be necessary to suggest a doubt of their accuracy; a Hindu evades what he dislikes to answer, and will not scruple a falsehood to stop enquiry; men above prejudice, in other respects, find it so difficult to get over that of communicating the *Mantra*, that when they profess to impart it, even their sincerity can scarcely be admitted without a doubt.

The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms: for this purpose, all the *Vaishñavas* employ especially a white earth called *Gopichandana*, which, to be of the purest description, should be brought from *Dwāraká*, being said to be the soil of a pool at that place, in which the *Gopís* drowned themselves when they heard of *Krishná's* death. The common *Gopichandana*, however, is nothing but a *Magnesian* or *Calcareous Clay*.

The marks of the *Rámánujas* are two perpendicular white lines, drawn from the root of the hair to the commencement of each eye-brow, and a transverse streak connecting them across the root of the nose: in the centre is a perpendicular streak of red, made with red Sanders, or *Roll*, a preparation of Turmeric and Lime; they have also patches of *Gopichandana*, with a central red streak on the breast, and each upper arm: the marks are supposed to represent the *Śankh*, *Chakra*, *Gadá*, and *Padma*¹, or Shell, Discus, Club, and Lotus, which *VISHŪ* bears in his four hands, whilst the central streak is *ŚRÍ*, or *LAKSHMÍ*². Some

¹ The *Vaishñava* is thus described in the *Bhakta Mālā*, the text is probably that of the *Bhāgavat*—

ये कण्डलप्रतुलसीमलिनाचमालाः ये बाहुमूलपरिचिह्नितशङ्खचक्राः ।
ये वा ललाटपटले लसद्दूर्ध्वपुण्ड्रास्ते वैष्णवा भुवनमाशु पवित्रयन्ति ॥
“They who bear the *Tulasī* round the neck, the rosary of Lotus seeds, have the shell and discus impressed upon their upper arm, and the upright streak along the centre of the forehead, they are *Vaishñavas*, and sanctify the world.”

² The efficacy of these marks is very great: we are told in the *Kāśī Khānd*, that *YAMA* directs his ministers to avoid such as

have these objects carved on wooden stamps, w which they impress the emblems on their bodies, a others carry their devotion so far as to have the pa cicatrized with heated metallic models of the obje they propose to represent, but this is not regarded a creditable practice¹: besides these marks, they we a necklace of the wood of the *Tulasi*, and carry a r sary of the seeds of the same plant, or of the Lotus

The principal authorities of this sect are the com ments of the founder on the *Sûtras* of Vyâsa, ar other Vaidika works: they are written in Sanskri

bear them, and the same work observes, that no sin can exist in tl individuals who make use of them, be they of whatever caste.

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा यदि चेतः ।

विष्णुभक्तिसमायुक्तो ज्ञेयः सर्वोत्तमश्च सः ॥

शङ्खचक्राङ्किततनुः शिरसा मञ्जरीधरः ।

गोपीचन्दनलिप्ताङ्गो दृष्टश्चेत्तदधं कुतः ॥

¹ The *Vrihan Nâradiya Purâna* sentences every Brahma adopting the practice to endless degradation, and even to th infernal regions..

तथाहि संतप्तशङ्खादिलिङ्गचिह्नतनुर्नरः ।

स सर्वपतकभोगी चाण्डालो जन्मकोटिभिः ॥

तं द्विजं तप्तशङ्खादिलिङ्गाङ्किततनुं हरः ।

संभाव्य रौरवं याति यावदिन्द्राश्चतुर्दशः ॥

The reason also occurs —

ब्राह्मणस्य तनुर्ज्ञेया सर्वदेवानामाश्रिता ।

सा चेत्संतापिता राजन्किमु वक्ष्यामहे वयम् ॥

“The body of a Brahman is the abode of all the Gods, if that is consumed, where shall we abide?” It appears, however, that stamping the mark with a hot iron, is commonly in use in the *Dekhan*. A similar practice seems to have been known to some of the early Christians, and baptizing with fire was stamping the cross on the forehead with a hot iron.

and are the *Śrī Bhāshya*, the *Gītā Bhāshya*, the *Vedārtha Sangraha*, *Vedānta Pradīpa*, and *Vedānta Sāra*: besides these, the works of *Venkata 'chārya*, are of great repute amongst them, as the *Stotra Bhāshya*, and *Śatadūshihī*, and others: the *Chāṇḍa Māruta Vaidika*, and *Trinśatadhyānam*, are also works of authority, as is the *Pāncharātra* of NĀRADA: of the *Purāṇas* they acknowledge only six as authorities, the *Vishṇu*, *Nāradya*, *Gāruḍa*, *Padma*, *Vārāha* and the *Bhāgavat*: the other twelve are regarded as *Tā-masa*, or originating in the principles of darkness and passion, as we have already observed. Besides these, the *Rāmānujas* have a variety of popular works in the dialects of the South, one of which, the *Guru Para*, containing an account of the life of RĀMĀNUJA, was procured by DR. BUCHANAN, in the course of his statistical researches in *Mysore*.

The chief religious tenet of the *Rāmānujas*, is the assertion that *Vishṇu* is BRAHMĀ; that he was before all worlds, and was the cause and the creator of all. Although they maintain that *Vishṇu* and the universe are one, yet, in opposition to the *Vedānta* doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities, and with a two-fold form: the supreme spirit, *Paramātmā*, or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the *Viśiṣṭhādwaita*, or doctrine of unity with attributes. In these assertions they are followed by most of the *Vaishṇava* sects. Creation originated in the wish of

VISHNÚ, who was alone, without a second, to multiply himself: he said, I will become many; and he was individually embodied as visible and etherial light. After that, as a ball of clay may be moulded into various forms, so the grosser substance of the deity became manifest in the elements, and their combinations: the forms into which the divine matter is thus divided, are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or eterial essence; here, therefore, the *Rámánujas* again oppose the *Vedántikas*, who identify* the *Paramátmá* and *Jivátmá*, or etherial and vital spirit: this vitality, though endlessly diffusible, is imperishable and eternal, and the matter of the universe, as being the same in substance with the Supreme Being, is alike without beginning or end: PURUSHOTTAMA, or NÁRÁYAÑA, after having created man and animals, through the instrumentality of those subordinate agents whom he willed into existence for that purpose, still retained the supreme authority of the universe: so that the *Rámánujas* assert three predicates of the universe, comprehending the deity: it consists of *Chit*, or spirit, *Achit*, or matter, and *Íswara*, or God, or the enjoyer, the thing enjoyed, and the ruler and controller of both. Besides his primary and secondary form as the creator, and creation, the deity has assumed, at different times, particular forms and appearances, for the benefit

* [See, however, Colebr. M. E., London, 1858, p. 169.]

of his creatures: he is, or has been visibly present amongst men, in five modifications: in his ARCHÁ, objects of worship, as images, &c.; in the *Vibhavas*, or *Avatáras*, as the fish, the boar, &c.; in certain forms called *Vyúhas*, of which four are enumerated, VÁSUDEVA, or KRÍSHNA, BALARÁMA, PRADYUMNA, and ANIRUDDHA; fourthly, in the *Súkshma* form, which, when perfect, comprises six qualities: *Virājas*, absence of human passion; *Vimrityu*, immortality; *Viśoka*, exemption from care or pain; *Vijighatsá*, absence of natural wants; *Satyakāma*, and *Satyasankalpa*, the love and practice of truth; and sixthly, as the *Antarātmá*, or *Antaryámi*, the human soul, or individualised spirit: these are to be worshipped seriatim, as the ministrant ascends in the scale of perfection, and adoration therefore is five-fold; *Abhigamanam*, cleaning and purifying the temples, images, &c. *Upáddanam*, providing flowers and perfumes for religious rites; *Ijyá*, the presentation of such offerings, blood offerings being uniformly prohibited, it may be observed, by all the *Vaishnavas*; *Swádhyaýa*, counting the rosary and repeating the names of the divinity, or any of his forms; and *Yoga*, the effort to unite with the deity*: the reward of these acts is elevation to the seat of VISHNÚ, and enjoyment of like state with his own, interpreted to be perpetual residence in *Vaikuṇṭha*, or *Vishṇu's* heaven, in a condition of pure ecstasy and eternal rapture.

* [Sarva Darsana Sangraha, p. 54–56.]

The *Rámánujas* are not very numerous in the north of India, where they are better known as *Śrī Vaiśhnavas*; they are decidedly hostile to the *Śaiva* sect, and are not on very friendly terms with the modern votaries of KṚISHṆA, although they recognise that deity as an incarnation of VIŚHṆU¹.

RÁMÁNANDÍS, or RÁMÁVATS.

The followers of RÁMÁNAND are much better known than those of RÁMÁNUJA in upper Hindustan: they are usually considered as a branch of the RÁMÁNUJA sect, and address their devotions peculiarly to RÁMACHANDRA, and the divine manifestations connected with VIŚHṆU in that incarnation, as SÍTÁ, LAKSHMAṆA, and HANUMÁN.

¹ Dubois, in his 8th Chapter, has some details of the *Vaiśhṇava* mendicants, as met with in the Dekhan: his account, however, does not apply to the *Rámánuja*, or any other *Vaiśhṇava* sect, as known in these provinces, although a few of the particulars may be true, if confined to the *Vaiśhṇava Vairágis*—the *Dakṣiṇī Vaiśhṇavas* must be, therefore, a very different class from those that are met within any other part of India, or the *Abbé* must have mixed, as is not unusual with him, a small quantum of truth, with a very large portion of error: it is, indeed, impossible to think him correct, when he states, that “the sectaries of *Viśhṇu* eat publicly of all sorts of meat, except beef, and drink spirituous liquors without shame or restraint, and that they are reproached with being the chief promoters of that abominable sacrifice, the *Śakti Pújá*,” now, it is not true of any sect in Upper India, that the practices the *Abbé* mentions occur at all, except in the utmost privacy and secrecy, and if even in that way they do occur, it is certainly not amongst the *Vaiśhṇava Vairágis*, but with very different sects, as we shall hereafter see.

RÁMÁNAND is sometimes considered to have been the immediate disciple of RÁMÁNUJA, but this appears to be an error: a more particular account makes him the fifth in descent from that teacher, as follows—the pupil and successor of RÁMÁNUJA was DEVÁNAND; of DEVÁNAND, HARINAND; of HARINAND, RÁGHAVÁNAND, and of this last, RÁMÁNAND, an enumeration which, if correct, would place RÁMÁNAND about the end of the 13th century¹: there is great reason, however, to doubt his being entitled to so remote a date, and consequently to question the accuracy of his descent from RÁMÁNUJA: we shall have occasion to infer, hereafter, from the accounts given of the dates of other teachers, that RÁMÁNAND was not earlier than the end of the 14th, or beginning of the 15th century.

According to common tradition, the schism of RÁMÁNAND originated in resentment of an affront offered him by his fellow disciples, and sanctioned by his teacher. It is said, that he had spent some time in travelling through various parts of India, after which he returned to the *Math*, or residence of his superior: his brethren objected to him, that in the course of his peregrinations, it was impossible he could have observed that privacy in his meals, which is a vital observance of the *Rámánuja* sect, and as RÁGHAVÁNAND admitted the validity of the objection, RÁMÁNAND was

¹ The enumeration in the *Bhakta Málá* is different: it there occurs 1. RÁMÁNUJA, 2. DEVÁCHÁRJ, 3. RÁGHAVÁNAND, 4. RÁMÁNAND; making him the fourth.

condemned to feed in a place apart from the rest of the disciples: he was highly incensed at the order, and retired from the society altogether, establishing schism of his own.

The residence of RÁMÁNAND was at Benares, at the *Pancha Gangá Ghát*, where a *Math*, or monastery of his followers, is said to have existed, but to have been destroyed by some of the Musalman princes: at present there is merely a stone platform, in the vicinity, bearing the supposed impression of his feet; but there are many *Maths* of his followers, of celebrity at Benares, whose *Pancháyat*, or council, is the chief authority amongst the *Rámávats* in Upper India: we shall have frequent occasion to mention these *Math* or convents, and a short account of them may, therefore, here be acceptable.

Most of the religious sects of which we have to give an account, comprise various classes of individuals, resolvable, however, especially into two, whom we want of more appropriate terms we must call, perhaps *Clerical* and *Lay*: the bulk of the votaries are generally of the latter order, but not always of the latter order, whilst the rest, of the *Clerical* class, are sometimes monastic, and sometimes secular: most of the sects, especially the *Vaishnavas*, leave this distinction a matter of choice: the *Vallabhacháris*, indeed, give the preference to married teachers, and all their *Gosáins* are men of business and family: the preference, however, is usually assigned to teachers of an ascetic or cœnobitic life, whose pious meditations are not distracted by the affection

of kindred, or the cares of the world: the doctrine that introduced similar unsocial institutions into the Christian church, in the fourth century, being still most triumphantly prevalent in the east, the land of its nativity; the establishments of which we are treating, and the still existing practices of solitary mortification, originating in the "specious appearance and pompous sound of that maxim of the ancient philosophy, that in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below, and that the body was to be macerated and mortified for that purpose." *Mosheim*. i. 378.

Of the cœnobitic members of the different communities, most pursue an erratic and mendicant life: all of them, indeed, at some period have led such a life, and have travelled over various parts of India singly or in bodies, subsisting by alms, by merchandisè, and sometimes, perhaps, by less unexceptionable means, like the *Sarabaites* of the east, or the mendicant friars of the Latin Church: they have, however, their fixed rallying points, and are sure of finding, in various parts of their progress, establishments of their own, or some friendly fraternity where they are for a reasonably moderate period lodged and fed. When old or infirm, they sit down in some previously existing *Math*, or establish one of their own.

The *Maths*, *Asthals*, or *Akhádás*, the residences of the monastic communities of the Hindus, are scattered over the whole country: they vary in structure and

extent, according to the property of which the proprietors are possessed; but they generally comprehend a set of huts or chambers for the *Mahant*¹, or Superior, and his permanent pupils; a temple, sacred to the deity whom they worship, or the *Samádhi*, or shrine of the founder of the sect, or some eminent teacher; and a *Dharma Śálá*, one or more sheds, or buildings for the accommodation of the mendicants or travellers, who are constantly visiting the *Math*: ingress and egress is free to all; and, indeed, a restraint upon personal liberty seems never to have entered into the conception of any of the religious legislators of the Hindus.

¹ The following description of the residence of MANDANA MIŚRA, from the *Śankara Vijaya* of ĀNANDA GIRI, is very applicable to a modern *Math*.

"At the distance of four Yojanas, west from Hastinapur, was a square plot of ground, extending a cos on each side; in the centre of it stood a large mansion, constructed of the timber of the Tal, and exactly facing it another a hundred cubits in length; upon the top of this last were many cages full of parrots, and within it resided five hundred pupils, occupied in the study of various Śāstras: the first was the dwelling of the Teacher, like Brahmá with four heads, like the Serpent King, with a thousand faces, and Rudra, with a five-fold head, amongst his disciples like the waves of the ocean, and enabling them to overcome the universe in unparalleled profundity and extent of knowledge: he was attended by numerous slaves of both sexes: attached to his dwelling were wells and reservoirs, and gardens and orchards, and his person was pampered with the choicest viands procured daily by his disciples. In his court-yard were two Temples, on a circular mound, for the worship of the *Viśvadevas* and the *Sálagram*, in the form of *Lakshmi Nārdyaña*."

The *Math* is under the entire controul of a *Mahant*, or Superior, with a certain number of resident *Chelás*, or disciples; their number varies from three or four to thirty or forty, but in both cases there are always a number of vagrant or out-members: the resident *Chelás* are usually the elders of the body, with a few of the younger as their attendants and scholars; and it is from the senior and more proficient of these ascetics, that the *Mahant* is usually elected.

In some instances, however, where the *Mahant* has a family, the situation descends in the line of his posterity: where an election is to be effected, it is conducted with much solemnity, and presents a curious picture of a regularly organised system of church policy, amongst these apparently unimportant and straggling communities.

The *Maths* of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as the common head: under the presidency, therefore, of the *Mahant* of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the *Mahants* of the different *Maths* assemble, upon the decease of one of their brethren, to elect a successor. For this purpose they regularly examine the *Chelás*, or disciples of the deceased, the ablest of whom is raised to the vacant situation: should none of them be qualified, they choose a *Mahant* from the pupils of some other teacher, but this is rarely necessary; and unless necessary, is never had recourse to. The

new *Mahant* is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or *'ūkā*, or any other monastic insignia, by the president of the assembly. Under the native Government, whether Mohammedan or Hindu—the election of a superior of one of these establishments was considered as a matter of sufficient moment to demand the attention of the Governor of the province, who, accordingly, in person, or by his deputy, presided at the election: at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally, a *Rájá*, or a *Zemíndár* to whose liberality the *Math* is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election.

The *Mahants* of the sects, in which the election takes place, are generally assisted by those of the sects connected with them: each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting; so that an assemblage of many hundreds, and sometimes of thousands, occurs: as far as the resources of the *Math*, where they are assembled, extend, they are maintained at its expence; when those fail, they must shift for themselves; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of politics or doctrine are discussed in the assembly.

Most of the *Maths* have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount

of these endowments is, in general, of little value. There are few *Maths* in any district that possess five hundred Bighás of land, or about one hundred and seventy acres, and the most usual quantity is about thirty or forty Bighás only: this is sometimes let out for a fixed rent; at other times it is cultivated by the *Math* on its own account; the highest rental met with, in any of the returns procured, is six hundred and thirty rupees per annum. Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted *Máfi*, or free of land tax, they form, altogether, a serious deduction from the revenue of each district.

Besides the lands they may hold, the *Maths* have other sources of support: the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and besides those means of supply, the individual members of most of them sally forth daily to collect alms from the vicinity, the aggregate of which, generally in the shape of rice or other grains, furnishes forth the common table: it only remains to observe, that the tenants of these *Maths*, particularly the *Vaishnavas*, are most commonly of a quiet inoffensive character, and the *Mahants* especially are men of talents and respectability, although they possess, occasionally, a little of that self-importance, which the conceit of superior sanctity is apt to inspire: there are, it is true,

exceptions to this innocuous character, and robbery and murders have been traced to these religious establishments.

The especial object of the worship of RÁMÁNAND. followers is VISHŪ, as RÁMACHANDRA: they, of course, reverence all the other incarnations of VISHŪ, but they maintain the superiority of RÁMA, in the present or *Kali Yuga*; hence they are known collectively *Rámávats*, although the same variety prevails among them, as amongst the *Rámánujas*, as to the exclusive or collective worship of the male and female members of this incarnation, or of *Ráma* and *Sítá*, singly, jointly, or *Sítá Ráma*¹: individuals of them also pay particular veneration to some of the other forms of VISHŪ, and they hold in like estimation, as the *Rámánujas*, and every *Vaishnáva* sect, the *Sálagrama* stone and *Tulasi* plant; their forms of worship correspond with those of the Hindus generally, but some of the mendicant members of the sect, who are very numerous, and are usually known as *Vairágis*, *Viraktas*, consider all form of adoration superfluous beyond the incessant invocation of the name of KRISHŪ and RÁMA.

The practices of this sect are of less precise nature than those of the RÁMÁNÚJAS, it being the avowed object of the founder to release his disciples from the

¹ Amongst the temples of this sect at Benares, are two dedicated to *Rádhá Krishná*, although attached to *Maths* belonging to the *Rámávata* order, and not at all connected with the followers of VALLABHA, or of CHAITANYA and NITYÁNAND.

fetters which he had found so inconvenient: in allusion to this, indeed, he gave, it is said, the appellation *Avadhūta*, or *Liberated*, to his scholars, and they admit no particular observances with respect to eating or bathing¹, but follow their own inclination, or comply with the common practice in these respects. The initiatory *Mantra* is said to be *Śrī Rāma*—the salutation is *Jaya Śrī Rāma*, *Jaya Rām*, or *Sītā Rām*—their marks are the same as those of the preceding except that the red perpendicular streak on the forehead is varied, in shape and extent, at the pleasure of the individual, and is generally narrower than that of the RĀMĀNUJAS.

Various sects are considered to be but branches of the *Rāmānandī Vaishṇavas*, and their founders are asserted to have been amongst his disciples: of these disciples, twelve are particularised as the most eminent, some of whom have given origin to religious distinctions of great celebrity, and, although their doctrines are often very different from those of RĀMĀNAND, yet the popular tradition is so far corroborated, that they maintain an amicable intercourse with the followers of RĀMĀNAND, and with each other.

The twelve chief disciples of RĀMĀNAND are named as follows—ĀŚĀNAND, KABĪR, the weaver, RAIDĀ the *Chamār*, or currier, PĪPĀ, the *Rājaput*, SURS

¹ The *Vairāgis* of this sect, and some others, eat and drink together, without regard to tribe or caste, and are thence called *Kulatūi*, or *Varnātūi*.

RĀNAND, SUKHĀNAND, BHAVĀNAND, DHANNA the *Jāt*, SENA, the barber—MAHĀNAND, PARAMĀNAND, and ŚRĪĀNAND¹, a list which shews, that the school of RĀMĀNAND admitted disciples of every caste: it is, in fact, asserted in the *Bhakta Mālā*, that the distinction of caste is inadmissible according to the tenets of the *Rāmānandīs*: there is no difference, they say, between the BHAGAVĀN and the *Bhakt*, or the deity and his worshipper; but BHAGAVĀN appeared in inferior forms, as a *Fish*, a *Boar*, a *Tortoise*, &c., so therefore the *Bhakt* may be born as a *Chamār*, a *Kolt*, a *Chhīpt*, or any other degraded caste.

The various character of the reputed disciples of RĀMĀNAND, and a consideration of the tenets of those sects which they have founded, lead to a conclusion, that this individual, if he did not invent, gave fresh force to a very important encroachment upon the orthodox system: he, in fact, abrogated the distinction of caste amongst the religious orders, and taught, that the holy character who quitted the ties of nature and society, shook off, at the same time, all personal distinction—this seems to be the proper import of the term *Avadhūta*, which RĀMĀNAND is said to have affixed to his followers, and they were liberated from

¹ The *Bhakta Mālā* has a rather different list: 1. RAGHUNĀTH, 2. ANANTĀNAND, 3. KABĪR, 4. SUKHĀSUR, 5. JĪVA, 6. PADMĀVAT, 7. PĪPĀ, 8. BHAVĀNAND, 9. RAIDĀS, 10. DHANNA, 11. SENA, 12. SURSURA. His successors, again, were somewhat different, or 1. RAGHUNĀTH, 2. ANANTĀNAND, JOGĀNAND, RĀMDĀS, ŚRĪ RAŖJA, and NARAHARI.

more important restraints than those of regimen and ablution: the popular character of the works of this school corroborates this view of RÁMÁNANDA's innovation; ŚANKARĀ and RÁMĀNUJA writing to and for the Brahmanical order alone, composed chiefly, if not solely, Sanskrit commentaries on the text of the *Vedas*, or Sanskrit expositions of their peculiar doctrines, and the teachers of these opinions, whether monastic or secular, are indispensably of the Brahmanical caste—it does not appear that any works exist which are attributed to RÁMÁNAND himself, but those of his followers are written in the provincial dialects, and addressed to the capacity, as well as placed within the reach, of every class of readers, and every one of those may become a *Vairágl*, and rise, in time, to be a *Guru* or *Mahant*.

We shall have occasion to speak again particularly of such of the above mentioned disciples of RÁMÁNAND, as instituted separate sects, but there are several who did not aspire to that distinction, and whose celebrity is, nevertheless, still very widely spread throughout Hindustan: there are also several personages belonging to the sects of particular note, and we may, therefore, here pause, to extract a few of the anecdotes which the *Bhakta Málá* relates of those individuals, and which, if they do not afford much satisfactory information regarding their objects, will at least furnish some notion of the character of this popular work.

PÍPÁ, the *Rájaput*, is called the Rájá of *Gángaraun*: he was originally a worshipper of *Deví*, but abandoned

her service for that of VISHNÚ, and repaired to Benar to put himself under the tuition of RÁMÁNAND. Having disturbed the sage at an inconvenient season, RÁMÁNAND angrily wished that he might fall into the well of his court-yard, on which PÍPÁ, in the fervour of his obedience, attempted to cast himself into it to accomplish the desire of the saint. This act was with difficulty prevented by the by-standers, and the attempt so pleased RÁMÁNAND that he immediately admitted the *Rájá* amongst his disciples.

PÍPÁ, after some time, abandoned his earthly possessions, and accompanied by only one of his wives named SÍTÁ, as ardent a devotee as himself, adopting a life of mendicancy, accompanied RÁMÁNAND and his disciples to *Dwáraká*. Here he plunged into the sea to visit the submarine shrine of KRISHNÁ, and was affectionately received by that deity: after spending some days with him, PÍPÁ returned, when the fame of the occurrence spread, and attracted great crowds to see him. Finding them incompatible with his devotions, PÍPÁ left *Dwáraká* privately: on the road some Pattháns carried off his wife, but RÁMA himself rescued her, and slew the ravishers. The life of this vagrant *Rájá* is narrated at considerable length in the *Bhakta Málá*, and is made up of the most absurd and silly legends. On one occasion the *Rájá* encountered a furious lion in a forest; he hangs a rosary round his neck, whispers the Mantra of *Ráma*, and makes him tranquil in a moment; he then lectures the lion on the impropriety of devouring men and kine, and send

him away penitent, and with a pious purpose to do so no more.

Of SURSURÁNAND we have a silly enough story of some cakes that were given to him by a *Mlechchha* being changed when in his mouth into a *Tulasí* leaf. Of DHANNA, it is related that a Brahman, by way of a frolic, gave him a piece of stone, and desired him to offer to it first, whatever he was about to eat. DHANNA obeyed, looking upon the stone as the representative of VISHNÚ, who, being pleased with his devotion, appeared, and constantly tended the cattle of the simple *Ját*: at last he recommended his becoming the disciple of RÁMÁNAND, for which purpose he went to Benares, and having received the Mantra returned to his farm. RAGHUNÁTH, or in the text *ŚÁ* NAND, succeeded RÁMÁNAND in the *Gaddi*, or the Pillow of the *Mahant*. NARAHARI or HARYÁNAND was also a pupil of RÁMÁNAND, whom it is difficult to identify with any one in the list above given: we have a characteristic legend of him.

Being one day in want of fuel to dress his meat, he directed one of his pupils to proceed to a neighbouring temple of DEVÍ, and bring away from it any portion of the timber he could conveniently remove: this was done, to the great alarm, but utter helplessness of the goddess, who could not dispute the authority of mortal of HARYÁNAND's sanctity. A neighbour who had observed this transaction laboured under a like want of wood: at the instigation of his wife, he repaired also to the temple, and attempted to remove on

of the beams, when the goddess, indignant at his presumption, hurled him down and broke his neck: the widow hearing of her husband's fate, immediately hastened to the temple, and liberally abused the vindictive deity. DEVÍ took advantage of the business to make a bargain for her temple, and restored the man to life, on condition that he would ever afterwards buy fuel for HARYÁNAND.

The legends of such other disciples of RÁMÁNAND as occur in the *Bhakta Málá* will be given in their proper places, and it will be sufficient here to confine our further extracts from that authority to NÁBHÁJI, the author, SÚR DÁS, and TULASÍ DÁS, to whose poetical talents the late version of it is largely indebted, and JAYADEVA, whose songs have been translated by Sir William Jones.

NÁBHÁJI, the author of the *Bhakta Málá*, was by birth a *Dom*, a caste whose employ is making baskets and various sorts of wicker work. The early commentators say he was of the *Hanumán Vanś*, or Monkey tribe, because, observes the modern interpreter, *Bánar*, a monkey, signifies in the *Marwar* language a *Dom*, and it is not proper to mention the caste of a *Vaishnáva* by name: he was born blind, and when but five years old, was exposed by his parents, during a time of scarcity, to perish in the woods: in this situation he was found by AGRADÁS and KÍL, two *Vaishnáva* teachers: they had compassion upon his helplessness, and KÍL sprinkled his eyes with the water of his *Ka-maṇḍalu*, or water pot, and the child saw: they carried

NÁBHÁJI to their *Math*, where he was brought up, and received the initiatory Mantra from AGRADÁS: when arrived at maturity, he wrote the *Bhakta Málá* by desire of his *Guru*. The age of NÁBHÁJI must be about two centuries, or two and a half, as he is made contemporary with MÁN SINH, the Rájá of *Jaynagar*, and with AKBAR. He should date much earlier, if one account of his spiritual descent which makes him the fourth from RÁMÁNAND¹ be admitted, but in the *Bhakta Málá*, KRISHNA DÁS, the second in that account, does not descend in a direct line from RÁMÁNAND, but derives his qualifications as teacher from the immediate instructions of VISHNU himself: there is no necessity, therefore, to connect NÁBHÁJI with RÁMÁNAND. The same authority places him also something later, as it states that TULASÍ DÁS, who was contemporary with SHÁH JEHÁN, visited NÁBHÁJI at *Brindávan*. It is probable, therefore, that this writer flourished at the end of AKBAR's reign, and in the commencement of that of his successor.

The notices we have of SÚR DÁS are very brief: he was blind, a great poet, and a devout worshipper of VISHNU, in whose honour all his poems are written: they are songs and hymns of various lengths, but usually short, and the greater number are *Pádas*, or simply stanzas of four lines, the first line forming a subject, which is repeated as the last and the burthen

¹ 1. RÁMÁNAND, 2. ÁŚÁNAND, 3. KRISHNA DÁS, 4. KÍL, and AGRADÁS, 5. NÁBHÁJI. See the next division of this section.

of the song, *Padas* being very generally sung, both at public entertainments, and the devotional exercises of the *Vaishṇava* ascetics. SÚR DÁS is said to have composed 125,000 of these *Padas*: he is almost entitled to be considered as the founder of a sect, as blind beggars carrying about musical instruments, to which they chaunt stanzas in honour of VISHṆU, are generally termed *Súr Dásís*. The tomb of SÚR DÁS, a simple mound of earth, is considered to be situated in a *tope* near *Śivpur*, a village about two miles to the north of Benares. There is also an account of a saint of the same name in the *Bhakta Málá*, who is possibly a different person from the blind bard. This was a Brahman, *Amin*, or collector of the Pergunnah of *Sañdila*, in the reign of AKBAR, and who with more zeal than honesty made over his collections to the shrine of MADANA MOHANA, a form of KRISHṆA, at *Brindávan*, and sent to the treasury chests filled with stones¹: the minister TODAR MALL, however, although a Hindu, was not disposed to confirm this transfer, and he had the defaulter arrested and thrown into prison. SÚR DÁS then applied to AKBAR, and the good

¹ He accompanied them also with the following rhyme,

तेरह लाख संडीले उपजे सब सन्तान मिलि गटके ।

सूरदास मदनमोहन आधी रात हि सटके ॥

which may be thus rendered:

The Saints have shared Sañdila's taxes,

Of which the total thirteen lacks is,

A fee for midnight service owen,

By me *Súr Dás* to *Madan Mohen*.

[Price's Hindee and Hindust. Selections. Calc., 1827. I, p. 100.]

natured monarch, who probably thought his collector more fool than knave, set him at liberty. He retired to *Brindávan* and there continued to lead a religious and ascetic life.

The account of TULASÍ DÁS in the *Bhakta Málá* represents him as having been incited to the peculiar adoration of RÁMA by the remonstrances of his wife, to whom he was passionately attached: he adopted a vagrant life, visited Benares, and afterwards went to *Chitrakúta*, where he had a personal interview with *Hanumán*, from whom he received his poetical inspiration, and the power of working miracles: his fame reached *Dehli*, where SHÁH JEHÁN was emperor: the monarch sent for him to produce the person of RÁMA, which TULASÍ DÁS refusing to do, the king threw him into confinement; the people of the vicinity, however, speedily petitioned for his liberation, as they were alarmed for their own security: myriads of monks having collected about the prison, and begun to demolish it, and the adjacent buildings. SHÁH JEHÁN set the poet at liberty, and desired him to solicit some favour as a reparation for the indignity he had suffered: TULASÍ DÁS, accordingly, requested him to quit ancient *Dehli*, which was the abode of RÁMA, and in compliance with this request the emperor left it, and founded the new city, thence named *Sháh Jehánábád*. After this, TULASÍ DÁS went to *Brindávan*, where he had an interview with NABHÁJI: he settled there, and strenuously advocated the worship of *Sítá Ráma*, in preference to that of *Rádhá Krishná*.

Besides these legendary tales of this celebrate writer, whose works exercise more influence upon the great body of Hindu population than the whole voluminous series of Sanskrit composition, we have other notices of him collected from his own works, or preserved by tradition, that differ in some respect from the above. From these it appears, that TULASÍ DÁS was a Brahman of the *Sarvārya* branch, and a native of *Hājipur*, near *Chitrakūta*; when arrived at maturity, he settled at *Benares*, and held the office of *Diwān* to the *Rājā* of that city: his spiritual preceptor was JAGANNÁTH DÁS, a pupil, as well as NÁBHĀJI, of AGRADÁS: he followed this teacher to *Govardhan*, near *Brindāvan*, but afterwards returned to Benares, and there commenced his Hindi version of the *Rāmāyaṇa*, in the year of Samvat 1631, when he was thirty-one years of age. Besides this work, which is highly popular, TULASÍ DÁS is the author of a *Sat Sai**, or collection of one hundred stanzas on various subjects: of the *Rām Guṇāvalī*, a series of verses in praise of RĀMA, of a *Gītāvalī*, and *Vinaya Patrikā*, poetical compositions of a devotional or moral tendency, and of a great variety of *Hymns*—as *Rāgas*, *Kavits*, and *Padas*, in honour of his tutelary deity and his consort, or RĀMA and SÍTĀ. TULASÍ DÁS continued to reside at Benares, where he built a temple to *Sītā*

* [The word *Sat Sai* = सप्तशती rather implies a collection of seven-hundred stanzas or ślokaś, such as e. g. the *Devīmāhātmya*. See *Śabdakalpadruma* s. v.]

Rāma, and founded a *Math* adjoining, both which are still in existence: he died in the year of the *Samvat* era, 1680, or A. D. 1624, in the reign of *JEHÁNGÍR*¹, and the legendary story of his intercourse with *SHÁH JEHÁN*, is consequently an anachronism.

JAYADEVA was an inhabitant of a village called *Kinduvilva*, where he led an ascetic life, and was distinguished for his poetical powers, and the fervour of his devotion to *VISHNÚ*. He at first adopted a life of continence, but was subsequently induced to marry. A Brahman had dedicated his daughter to *JAGANNÁTH*, but on his way to the shrine of that deity was addressed by him, and desired to give the maiden to *JAYADEVA* who was one with himself. The saint, who it should appear had no other shelter than the shade of a tree, was very unwilling to burthen himself with a bride, but her father disregarded his refusal, and leaving his daughter with him departed. *JAYADEVA* then addressed the damsel, and asked her what she proposed to do, to which she replied: "whilst I was in my father's house, I was obedient to his will; he has now presented me to you, and I am subject to your pleasure; if you reject me, what remains for me but to die?" The saint finding there was no help, turned householder, and removed the image he had worshipped in the air into his dwelling, by desire, it

¹ According to this memorial verse:

संवत् सोलह सय असी गंगाके तीर ।
सावण शुक्ल सप्तमी तुलसी तज्यौ शरीर ॥

is said, of the object of his adoration. In his new condition he composed the *Gītā Govinda*, in which KRISHŅA himself assisted, for on one occasion, JAYADEVA being puzzled how to describe the charms of RĀDHĀ, laid down the paper for a happier moment and went to bathe. KRISHŅA, assuming his personal form, entered his house, and wrote the requisite description, much to the poet's astonishment on his return home.

Of the *Gītā Govinda* it is said, that the Rājā of Nīlāchala Orissa composed a poem similarly named, but when the two works were placed before JAGANNĀTH, he took the work of JAYADEVA to his bosom and threw that of the Rājā out of his temple. It is also said, that the *Gītā Govinda* was sung in the court of VIKRAMA, thus assigning to it an antiquity which there is no reason to suspect it can justly claim.

JAYADEVA being desirous of performing a particular rite for his idol, resumed his erratic habits, and succeeded in collecting a considerable sum of money for this purpose: on the road he was attacked by highway robbers or thieves, who robbed him, and cut off his hands and feet. In this state he was found by a Rājā who took him home, and had his wounds healed. Shortly afterwards the thieves, disguised as religious mendicants, came to the court of the Rājā. JAYADEVA recognized them, and overwhelmed them with benefits. On their departure, two of the Rājā's people were sent to attend them to the confines of the Rāj, who on the way asked them how they had merited the saint's particular regard. To this they replied, that they had

been his fellows in the service of a Rájá, who had ordered them to put him to death: they however only mutilated him, and his gratitude for their sparing his life was the reason he had treated them so kindly. They had no sooner uttered these words, than the earth opened and swallowed them. The servants of the Rájá returned, and reported the occurrence, when a fresh miracle took place—the hands and feet of JAYADEVA sprouted forth again. The Rájá being filled with astonishment, requested the saint to explain these events, which he did by narrating what had befallen him.

After remaining some time with the Rájá where he restored to life his own wife PADMÁVATÍ, who had voluntarily put an end to herself, he returned to *Kindu-vilva*. Here the Ganges, which was then eighteen cos distant, and to which he went daily to bathe, requested him not to undergo so much fatigue, as she would rather come to him. The proposal was accepted by the saint, and according to our guide, the river now runs close to the village.

The ascetic and mendicant followers of RÁMÁNAND, known indiscriminately as *Rámánandís* or *Rámávats*, are by far the most numerous class of sectaries in Gangetic India: in Bengal they are comparatively few: beyond this province, as far as to *Allahábád*¹, although

¹ Some of the principal Maths at Benares are the following: RÁMJÍ, *Mahant*, a temple of RÁMA. MÁYÁ RÁM, *Mahant*, a temple of RÁMA. RÁMÁNUJA, *Kháki, Mahant*, a temple of SÍTÁ RÁM. PURUSHOTTAMA DÁS, *Kháki, Mahant*, a temple of RÁMA.

perhaps the most numerous, they yield in influence and wealth to the *Śaiva* branches, especially to the *Atīts*: hence, however, they predominate, and either by themselves, or their kindred divisions, almost engross the whole of the country along the *Ganges* and *Jamna*: in the district of *Agra*, they alone constitute seven-tenths of the ascetic population. The *Rámánandís* have very numerous votaries, but they are chiefly from the poorer and inferior classes, with the exception of the *Rájaputs* and military *Brahmans* amongst whom the poetical works of *SÚR DÁS* and *TULASÍ DÁS* maintain the pre-eminence of *Ráma* and his *Bhaktís*.

KABÍR PANTHÍS.

Amongst the twelve disciples of *RÁMANAND* the most celebrated of all, and one who seems to have produced, directly or indirectly, a greater effect on the state of popular belief than any other, was *KABÍR* with an unprecedented boldness he assailed the whole system of idolatrous worship, and ridiculed the learning of the *Pándits*, and doctrines of the *Śástras*, in :

PITÁMBARA DÁS, *Mahant*, *SITÁ RÁM*; this is the *Mandir* of *Tulas Dás*. *GOVIND DÁS*, *Mahant*, *RÁDHÁ KRISHNA*. *RÁMACHARAN* ditto, ditto.

At a late meeting (1820) to elect a *Mahant* of one of the *Vaishnáva Maths*, in the vicinity of Benares, about 5000 Mendicants of the various branches of the sect attended; of these at least 3000 were *Rámdávats*, the rest were *Śrī Vaishnavas*, *Kabí Panthís*, and others.

style peculiarly well suited to the genius of his countrymen to whom he addressed himself, whilst he also directed his compositions to the Musalman, as well as to the Hindu faith, and with equal severity attacked the *Mullá* and *Korán*. The effect of his lessons, as confined to his own immediate followers, will be shewn to have been considerable, but their indirect effect has been still greater; several of the popular sects being little more than ramifications from his stock, whilst *Nának Sháh*, the only Hindu reformer who has established a national faith, appears to have been chiefly indebted for his religious notions to his predecessor *KABÍR*¹. This sect therefore claims particular attention.

¹ MALCOLM says, that *NÁNAK* constantly referred to the writings of the celebrated Mohammedan *CABÍR*, (A. R. XI, 267.) and the *Kabír Panthís* assert, that he has incorporated several thousand passages from *Kabír's* writings. As to *Kabír's* being a Mohammedan, I shall allude to the improbability, I may say impossibility, of this in the text; nor is COL. MALCOLM more accurate when he calls him a celebrated *Súfí*, for his doctrines have nothing in common apparently with that sect; indeed I think it not at all improbable that no such person as *KABÍR* ever existed, and that his name is a mere cover to the innovations of some freethinker amongst the Hindus: perhaps some one of those considered as his principal disciples: his names are very suspicious, and *Jnání*, the sage, or *Kabír*, the greatest, are generic rather than individual denominations: at any rate, even if the individual were distinct, we must suppose that the name which occurs in his writings is nothing more than the *Takhallús*, or assumed name, under which both *Musalman* and *Hindu* poets have been accustomed to send their compositions into the world. To return, however, to the obligations which the popular reli-

The origin of the founder of this sect is variously narrated, although in the main points: the traditions are agreed: the story told in the *Bhakta Málá* is, that he was the son of the virgin widow of a Brahman, whose father was a follower of RÁMÁNAND: at his daughter's repeated request, he took her to see RÁMÁNAND, and that teacher, without adverting to her situation, saluted her with the benediction he thought acceptable to all women, and wished her the conception of a son: his words could not be re-called, and the young widow, in order to conceal the disgrace thus inflicted on her, contrived to be privately delivered, and exposed the child: it was found by a weaver and his wife, and brought up as their own.

The followers of KABÍR do not admit more than the conclusion of this legend: according to them, the child, who was no other than the incarnate deity, was found floating on a Lotus in *Lahartaláb*, a lake, or pond near Benares, by the wife of a weaver, named NIMÁ*, who, with her husband NÚRÍ, was attending a wedding procession: she took the child up, and shewed it to her husband, who being addressed by the child, and

gions owe to the real or supposed KABÍR, I find him avowedly or unavowedly cited by *Bábd Lál*, and in the writings of the *Sádhis*, the *Satnámis*, the *Śrī Nārānīs* and *Śūnyāvādīs*, and I am told that the *Dādū Panthīs*, and *Daryá Dāsīs* are equally indebted to him.

* [According to the text of the *Bhakta Málá*, as printed in Price's „Hindee and Hindustanee Selections”, Calcutta: 1827. Vol. I, p. 84. *Kabir* was found by a weaver of the name of *Alí* (a Muhammedan?), — *अली बुझाहा ने पाया।*]

desired to take him to *Káśí*, fled with terror, thinking they had got hold of some incarnate demon: after having run to the distance of about a mile, he was surprised to find the child before him, by whom his fear was tranquillised, and he was persuaded to return to his wife, and bring up, without anxiety or alarm, the infant they had so marvellously discovered.

All traditions concur in making KABÍR the disciple of RÁMÁNAND, although various stories are narrated of the method by which he obtained that distinction, and overcame the objections started to him as a man of low caste, or, according to very general belief, of the Mohammedan persuasion: he succeeded at last by surprise, having put himself in the way of that teacher on the steps of the *ghát* down which he went at day-break to bathe, so as to be struck with his foot, on which RÁMÁNAND exclaimed, *Rám, Rám*, words that KABÍR assumed, and RÁMÁNAND acknowledged to be the initiatory Mantra, which forms the bond of union between a *Guru* and his disciple.

The story of KABÍR's being a disciple of RÁMÁNAND, however told, and, although perhaps not literally true in any fashion, may be so far correct, that KABÍR was roused by the innovations of that sectary to adopt and extend the schism, and seems to place at contiguous periods the eras at which they flourished: according to the *Kabir Panthis*, their founder was present in the world three hundred years, or from 1149 to 1449¹,

¹ सम्यत् वारहस्ये श्री पांच में ज्ञानी कियी विचार । काशी

but of these dates we cannot admit the accuracy of more than one at most, and as the latter is the more recent, it is the more probable: agreeable to this is the connexion of KABÍR's writings with the faith of NÁNAK SHÁH, who began to teach about 1490, and it also confirms a particular account, current amongst his followers, of his openly vindicating his doctrines before SEKANDER SHÁH¹, in whose time FERISHTA has

मांहि प्रगट भयी शब्द कहौ टकसार ॥ सम्वत् पंदरहसये औ पांच
मैं मगर कियौ गवन। अगहन सुदी चेकादसी मिले पवन सों पवन ॥

"In the Samvat 1205 JNÁNÍ meditated, was manifest at *Káśí*, and declared the text called *Taksár*: in the Samvat 1505 he journeyed to *Magar*, and on the 11th of the light fortnight of *Aghan*, air mixed with air."

¹ There is a *Ramainí* to that effect, and the following story is told, with the usual marvellous embellishments, in the *Bhakta Málá*; in that work it is said, his mother complained to SEKANDER *Pádsháh* of her son's having deserted the true faith, on which the king sent for him; he appeared with the *Tíká* and *Málá*, and when told to make the customary *Salám*, he replied, "I know none but *Rám*, what use is there in prostrating myself to a monarch?" Enraged at his behaviour, the king ordered him to be chained hand and foot, and thrown into the river. The water bore him to shore. He then commanded him to be cast into fire, but the flames played harmless round him. He then directed him to be trodden to death by an elephant, but as soon as the animal saw the sage, he turned tail and ran away. The king mounted his own elephant, resolved to execute his commands in person, but when he approached, KABÍR transformed himself into a lion. The Monarch then convinced of his divine character alighted, and falling at his feet, offered him any lands and villages he might choose: these offers he declined, saying, "*Rám* is my wealth: of what avail are worldly possessions, but

noticed, that some religious disputes, possibly connected with the history of KABÍR, or that of some of his disciples, did occur.

These circumstances, connected with the acknowledged date of his death, render it exceedingly probable that *Kabír* flourished about the beginning of the 15th century—and as it is also not unlikely that his innovations were connected with the previous exertions of RÁMÁNAND, consequently that teacher must have lived about the end of the 14th.

According to one account. KABÍR was originally named *Jnání*, the knowing or wise. The Musalmians, it is said, claim him as one of their persuasion. but

to set father, and son, and brother, at deadly variance?" He returned to his abode, and remained unmolested. [Price, Hindée and Hindust. Sel. I, 86.]

COLONEL MALCOLM in the note before cited, places him in the reign of SHÍR SHÁH; this is, however, at variance with his own statements; NÁNAK was in the height of his career in 1527, (A. R. XI, 206.) then imparting to BABER tenets which he had partly borrowed from the writings of KABÍR, and which must consequently have been some time *previously* promulgated: but SHÍR SHÁH did not commence his reign till 1542, and it was therefore impossible for KABÍR to have lived in his reign, and at the same time to have instigated by his own innovations the more successful ones of NÁNAK. KABÍR's being contemporary with SEKANDER, is also mentioned in PRIYA DÁSA's expansion of the '*Bhakta Málá*': it is likewise stated in the *Kholassat al tawárikh*, and is finally established by ABULFAZL, who says that KABÍR, the Unitarian, lived in the reign of *Sultán* SECANDER LODÍ (*Ay: Ac: 2, 38.*). [G. de Tassý, *histoire de la littérature Hindoui et Hindoustani*. Paris: 1839 & 47. Vol. I, p. 275. II, 6.]

his conversancy with the *Hindu Śāstras*, and evidently limited knowledge of the Mohammedan authorities in matters of religion, render such a supposition perfectly unwarrantable: at any rate tradition represents it to have occasioned a contest between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the Musalmans on burying it; in the midst of the dispute, KABÍR himself appeared amongst them, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished: on obeying his instructions, they found nothing under the cloth, but a heap of flowers: one half of these BANÁR Rájá or BÍRSINHA Rájá, then Rájá of Benares, removed to that City, where they were burnt, and where he appropriated the spot now called the *Kabir Chaura* to the reception of their ashes, whilst BÍJILÍ KHÁN *Patthán*, the head of the Mohammedan party, erected a tomb over the other portion at *Magar* near *Gorakhpur*, where KABÍR had died. This latter place was endowed by MANSÚR ALÍ KHÁN with several villages, and it divides with the *Chaura* the pilgrimage of the followers of this sect.

The *Kabir Panthís* in consequence of their Master having been the reputed disciple of RÁMÁNAND, and of their paying more respect to VISHNÚ, than the other Members of the Hindu triad, are always included amongst the *Vaishṇava* sects, and maintain with most of them, the *Rámávats* especially, a friendly intercourse and political alliance: it is no part of their faith, however, to worship any Hindu deity, or to observe

any of the rites or ceremonials of the Hindus, whether orthodox or schismatical; such of their members as are living in the world conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the usual divinities, although this is considered as going rather farther than is justifiable. Those however who have abandoned the fetters of society, abstain from all the ordinary practices, and address their homage, chiefly in chanting Hymns, exclusively to the invisible KABÍR: they use no *Mantra* nor fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked, without objecting however to clothe themselves in order to appear dressed, where clothing is considered decent or respectful—the *Mahants* wear a small scull cap: the frontal marks, if worn, are usually those of the *Vaishnáva* sects, or they make a streak with Sandal, or *Gopichandan* along the ridge of the nose: a necklace and rosary of *Tulasi* are also worn by them, but all these outward signs are considered of no importance, and the inward man is the only essential point to be attended to¹.

¹ To avoid unnecessary contention, and its probable concomitant in other days, persécution, was the object probably of the following prudent maxim, one of the *Sákhis* of their founder:

सब से मिलिये सब से मिलिये सब का लिजिये नाऊं ।

हां जी हां जी सब से किजिये वसे आपने गाऊं ॥

“Associate and mix with all, and take the names of all; say to every one, yes Sir, yes Sir. Abide in your own abode.”—They do not admit that taking the names of all implies the in-

The doctrines of **KABÍR** are taught in a great variety of works in different dialects of Hindi; they are the acknowledged compositions of his disciples and successors, but they are mostly in the form of dialogues and profess to be of his utterance, either in his own words, with the phrase, *Kaháhi Kabír*, '*Kabír* yerily says', or to the same substance, which is marked by the qualification, *Kahai Kabír*, '*Kabír* has said', or they are given in the language of his followers, when the expression *Dás Kabír*, the slave of *Kabír*, is made use of. The style of all their works is very peculiar, they are written in the usual forms of *Hindi* verse, the *Dohá*, *Chaupai* and *Samay*; and are very voluminous, as may be inferred from the following collection, preserved as the *Khássa Grantha*, or *The Book at the Chaura*.

1. *Sukh Nidhán*.
2. *Gorakhnáth kí Goshthí*.
3. *Kabír Pánjí*.
4. *Balakh kí Ramaini*.
5. *Rámánand kí Goshthí*.
6. *Anund Rám Ságará*.
7. *Śabdáválí*, containing 1,000 *Śabdas*, or short doctrinal expositions.

vocation of the illusory deities of the Hindu Pantheon, but means that they should reply as they are addressed, whether the phrase be *Bandagi*, *Dandáwat*, or *Rám Rám*: the proper salutation of an inferior to a superior amongst them, if any be particularly proper, is *Bandagi Śáhib*, Service, Sir: to which the latter replies, *Guru Kí Dayá*, the mercy of the Lord be upon you.

8. *Mangala*, 100 short poems, amongst which is the account of KABÍR's discovery as given above.

9. *Vasant*, 100 hymns in that *Rága*.

10. *Hclí*, 200 of the songs called *Holí*.

11. *Rekhtas*, 100 odes.

12. *Jhúlanas*, 500 odes, in a different style.

13. *Kaháras*, 500 odes, in a different style.

14. *Hindolas*, 12 ditto ditto. The subject of all these odes, or hymns, is always moral or religious.

15. *Bárah Mása*, the 12 months in a religious view agreeably to KABÍR's system.

16. *Chancharas* 22.

17. *Chautiśas* 2: the 34 letters of the *Nágarí* alphabet, with their religious signification.

18. *Ale námah*, the Persian alphabet in the same manner.

19. *Ramainís*, short doctrinal or argumentative poems.

Sákhís 5,000, these may be considered as texts, consisting of one stanza each.

20. The *Bijak*, in 654 Sections¹.

¹ There are two *Bijaks*, however, only differing in the occasional omission of some passages and introduction of others; the longer of the two, they say, was communicated by KABÍR himself to the *Rájá* of Benares. I rather suspect, however, that the varieties are only those common to most Hindu Manuscripts, and that many more than two varieties are to be found. A curious Italian work on the *Kabír Panthis*, entitled, but not accurately, *Mulapançi*, intending no doubt *Mulapanthi*, or Radical disciple, not as rendered, *Della Radice*, is published in the third volume of the *Mines of the East*: it was found amongst the papers

There are also a variety of stanzas, called *Agam Vānis*, &c. composing a very formidable course of study to those who wish to go deep into the doctrine of this school, and one in which the greatest proficients amongst the *Kabīr Panthis* are but imperfectly versed. A few *Sākhīs*, *Śabdās* and *Rekhtas*, with the greater portion of the *Bijak*, constituting their acquisitions: these, however, they commit to memory, and quote in argument with singular readiness and happiness of application; the *Goshthīs*, or disputations of KABÍR with those opposed to him, as GORAKHNÁTH RÁMÁNAND, and even in spite of chronology with Mohammed himself, are not read till more advanced; whilst the *Sukh Nidhán*, which is the key to the whole and which has the singularity of being quite clear and intelligible, is only imparted to those pupils whose studies are considered to approach perfection.

The author or compiler of the *Bijak* or *Vijak*, was

of the Propaganda, and is communicated by Monsignore MÜNTE, Bishop of Zealand, in Denmark; an eminent Scholar, the author of a valuable work on the Sahidic Version of the N. T. &c. It is to be presumed, that it is intended to be a translation of some KABIRÍ work, but how correctly it deserves this character, may be questioned; much of the phraseology of the sect is indeed closely followed, but the minute and ridiculous details of its cosmogony are, with very few exceptions, exceedingly different from those notions entertained by the followers of *Kabīr*, as explained in the *Bijaks*, or *Sukh Nidhán*. The extract published in the *Mimes*, appears to be a portion, the second book, of some work thus described: "Il libro primario dei Cabiristi (Specie di riforma della gentilità,) si chiama *Satnam Kabir*: questo libro è fra le carte di Propaganda."

*Bhagodás*¹, one of KABÍR's immediate disciples: it the great authority amongst the *Kabír Panthís* in general; it is written in very harmonious verse, and with great ingenuity of illustration: its style, however, more dogmatical than argumentative, and it rather inveighs against other systems than explains its own. In the latter respect it is, indeed, so inexplicit and obscure, that it is perhaps impossible to derive from it any satisfactory conclusion as to the real doctrine of KABÍR. The followers of the *Sect* admit this obscurity, and much difference of opinion prevails among them in the interpretation of many passages: some of the teachers have a short work professedly written as a key to the most difficult parts, but this is in the hands of a chosen few: it is of no great value, however, as it is little less puzzling than the original, and a few passages of which the following translations will best exemplify the description thus given:

RAMAINÍ THE 1ST.—God, light, sound, and one woman; from these have sprung HARI, BRAHMÁ, and TRIPURÁRI. Innumerable are the emblems of ŚIVA and BHAVÁNÍ, which they have established, but they know not their own beginning nor end: dwelling has been prepared for them: HARI, BRAHMÁ, and ŚIVA are the three headmen, and each has his own village: they have formed the *Khañḍas* and the egg of *Brahmá*, and have invented the six *Darśanas*—and ninety-six *Páshañḍas*: no one has ever read the *Vedas* in the womb, nor has any infant been born a member of *Isldm*. 'The woman', relieved from the burthen of the embryo, adorned her person with every grace. I and ye

¹ Of the shorter work: it is undoubtedly the one most generally current.

are of one blood, and one life animates us both; from one moti is the world born: what knowledge is this that makes us separate? no one knows the varieties of this descent, and how shall one tongue declare them? nay should the mouth have a million of tongues, it would be incompetent to the task. *Kabír* has said I have cried aloud from friendship to mankind; from not knowing the name of RÁMA, the world has been swallowed up in death.

In this *Ramainí*, the first passage contains an allusion to the notions of the sect regarding the history of creation. God is called ANTAR, *Inner*, that which was in all, and in which all was, meaning the first self-existent and all-comprehensive being. *Jyotish* the luminous element, in which he manifested himself, and *Śabda*, the primitive sound or word that expressed his essence—the woman is *Máyá*, or the principle of error and delusion: the next passage relates to the impotence of the secondary gods, and the unnatural character of religious distinctions: “the woman” is *MÁYÁ*, the self-born daughter of the first deity, and at once the mother and wife of BRAHMA, VISHŪ, and ŚIVA. “*I and you, &c.*” is addressed by her to them, “*no one knows, &c.*” is an allusion to the blindness of all worldly wisdom, and the passage winds up with a word of advice, recommending the worship of RÁMA, implying the true God, agreeable to the system of KABÍR.

The style of the whole *Bijak* is of this kind: straggling allusions to the deceits of *Májá*, to the errors of other sects, and the superiority of their own, being strung together with very little method: it will not however, be necessary to analyse any more of the

passages, and they will become clear by reference to the general view of the system, with which we shall be furnished from the *Sukh Nidhán*: it may be sufficient here to observe, that the doctrines of *Kabir* are said to be conveyed in four-fold language, or that *Máyá*, *Atmá*, *Man* or intellect, and the *Vedas*:

RAMAINÍ THE 6TH.—(*Máyá's* account of the first being, &c. of herself.) What is his colour, form, and shape; what other person has beheld him; the *Omktára* did not witness his beginning, how then can I explain it; can you say from what realm he sprang; he is neither the stars, nor sun, nor moon; he is neither father, nor mother: he is neither water, nor earth, nor fire, nor air: what name or description can I give of him: him is neither day nor night, nor family nor caste; he resides on the summit of space; a spark of his substance was once manifested, of which emanation I was the bride; the bride of that being who needs no other.

ŚABDA THE 56TH.—To ALÍ and RÁMA we owe our existence and should, therefore, shew similar tenderness to all that live: of what avail is it to shave your head, prostrate yourself on the ground, or immerse your body in the stream; whilst you shed blood you call yourself pure, and boast of virtues that you never display: of what benefit is cleaning your mouth, counting your beads, performing ablution, and bowing yourself in temples when, whilst you mutter your prayers, or journey to *Mecca* and *Medina*, deceitfulness is in your heart. The Hindu fasts every eleventh day, the Musalman during the *Ramazán*. Who forms the remaining months and days that you should venerate but one? If the Creator dwell in Tabernacles, whose residence is the universe? who has beheld *Ráma* seated amongst images, or found him at the shrine to which the Pilgrim has directed his steps? The city of HARA is to the east, that of ALÍ to the west; but explore your own heart, for there are both *Ráma* and *Karim*. Who talks of the lies of the *Veds* and *Tefs*; those who understand not their essence. Behold but one in all things, it is the

second that leads you astray. Every man and woman that I ever been born is of the same nature with yourself. *He*, who is the world, and whose are the children of *Alí* and *Rám*, is my *Guru*, He is my *Pír*.

The following *Śabda* is peculiarly illustrative of the mystical and unintelligible style of parts of the *Bijak*; the explanation of the terms is taken from the key above referred to, but the interpreter is, perhaps, the most unintelligible of the two.

ŚABDA THE 69TH.—Who is the (1) magistrate of this city, the meat (3) is exposed, and the (4) Vulture sits guarding the (5) Rat is converted into a (6) boat, and the (7) Cat is in charge of the helm; the (8) Frog is asleep, and the (9) Snake stands sentinel; the (10) Ox bears; the (11) Cow is barren; the (12) Heifer is milked thrice a day; the (13) Rhinoceros attacked by the (14) Jackal; very few know the (15) station *Kabír*. (16)

KEY. 1. *Man* the pride of intellect. 2. The body. 3. The *Vedas*, or scriptural writings of any sect, which teach the true nature of God. 4. The *Pandit*, or worldly expounder of divine truths. 5. *Man* or intellect. 6. A mere vehicle for the diffusion of 7. *Máyá*, illusion and falsehood. 8. The *Siddha* or sage. 9. *Parameshvara*, the supreme being. 10. *Vishnu*. 11. *Máyá Devi*. 12. *Parameshvara*, the supreme. 13. A holy man. 14. Intellectual or doctrinal pride. 15. The divine nature. 16. (16) identified with man and nature.

The *Sákhís* of *Kabír* deserve, perhaps, a more copious exemplification: they are very gradually current even amongst those not his followers, they contain much curious matter, and they have often been referred to without their character being duly understood; there are some thousands of them, of which *Bijak* comprehends between three and four hundred.

one hundred will be sufficient, as a specimen of whole: they are taken with one or two exceptions from the *Bijak* of the *Kabir Chaura*, in the order which they occur.

Sákhís.

1. When man springs from the womb, he is void of experience: pass but the sixth day, and he feels the pains of separation.

2. My word is of the word; hear it, go not astray; if you wish to know the truth, let him investigate the word.

3. My word is from the first; the word has been deposited in life; a basket has been provided for the flowers; the hawk has eaten up the *Ghi*.

4. My word is from the first; meditate on it every moment; you will flourish in the end like the *Joár* plant, which shows its leaves externally but hides its roots and leaves.

5. Without hearing the word, it is utter darkness; whither shall any one go; without finding the gate-way of the word, man will ever be astray.

6. There are many words, but take the pith of them; he who takes not the essence, saith *KABIR*, will live a profitless life.

7. For the sake of the word, some have died, and some have resigned dominion: he who has investigated the word, has done his work.

8. Lay in your provender, and provide your carriage, for your food fail, and your feet be weary, your life is in the hands of another.

9. Lay in provender sufficient for the road, whilst time serves: evening comes on; the day is flown, and nothing will be provided.

10. Now is the time to prepare, henceforth the path is difficult: the travellers all hasten to purchase where there is neither trade nor market.

11. He who knows what life is will take the essence of it now; such as it is now, he will not possess it a second time.

12. If you know how mankind pass their lives, you will live

according to your knowledge; fetch water for your own drinking nor demand it from others and drink.

13. Why go about to offer water? there is abundance in every house: when man is really thirsty, he needs no solicitation, he will drink by force.

14. The goose (the world or life) sells pearls; a gold vessel is full of them; but with him who knows not their value, what can be done?

15. The goose abandons the lake, the body is withered and dry: *Kabir* has called aloud, here is a path, there is a resting place!

16. The goose abandons the lake, and lodges in a water jar: *Kabir* calls aloud, repair to your village, nor demolish your habitation.

17. The goose and the paddy-bird are of one colour, as frolic in the same pool: the goose extracts the milk from the water, and the paddy-bird drinks the mire.

18. Why comes the feeble doe to the green pool; numerous foes lie in wait for her; how should she escape?

19. The three worlds form a cage; vice and virtue spread a net; life is the prey; and time the fowler.

20. The half of a *Sākhī* is sufficiently arduous, if duly investigated; of what avail are the books of the *Pāṇḍit*, or incessant study?

21. Having combined the five elements, I found one of spring; now I ask the *Pāṇḍit*, whether life or the word be the greater.

22. Of the five elements, the body was formed: when the body was formed what was done? subservient to action, it is called life, but by action life is destroyed.

23. The offspring of the five elements is called *Man*; if one element be withdrawn, the whole compound is destroyed.

24. With the five elements is the abode of a great mystery when the body is decomposed, has any one found it? the word of the teacher is the guide.

25. Colour proceeds from colour, yet behold all are but one of what colour then is life? think well of this.

26. Life is wakefulness: the word is like *Borax*, white: who has seen the yellow drop, saith *Kabir*, that has turned the water of that colour?

27. There is a mirror in the heart; but the face is not visible in it: then only will the face be reflected there, when doubleness of heart shall disappear.

28. The dwelling of *Kabir* is on the peak of a mountain, and a narrow path leads to it, an ant cannot put its foot upon it, but the pious man may drive up an ox.

29. The blind man talks of a district, which he has not seen; they are possessed of a salt pit, and offer camphor for sale.

30. The road that *SANAKA* and his brethren, that *BRAHMA*, *VISHNU*, and *MAHESA* have travelled, is still traversed by mankind: what advice can I bestow?

31. The plough ascends the hill; the horse stops in the village: the bee seeks for honey, where there are no flowers: declare the name of the plant.

32. Sandal! restrain thy fragrance: on thy account, the wood is cut down; the living slay the living, and regard only the dead.

33. The sandal (the soul) is guarded by serpents (passion); what can it effect? every hair is impregnated with venom; where shall Ambrosia enter?

34. The seizer (death) lets not go his hold; though his tongue and beak be scorched: where it deems a dainty, the *Chakor* devours the burning coals.

35. The *Chakor* (hill partridge) in its passion for the moon, digests the burning coal, *KABIR* declares it does not burn him, such is the fervour of his affection.

36. The village is on the top of a mountain, and so is the abode of the stout man. Choose, *Kabir*, one for your protector, who can really give you an asylum.

37. The crowd has taken the road travelled by the *Pandit*: *Kabir* has ascended the steep defile, where lies the abode of *RAM*.

38. What, ho! *Kabir*, descend, together with your car and provender; your provender will fail, your feet will grow weary, and your life will be in the hands of another.

39. From the contest of swinging and being swung no one

has escaped. GORAKH (the founder of the *Jogis*) was stopped at the city of time; who shall be called exempt?

40. GORAKH, enamoured as he was of RÁMA, is dead; his body was not burnt: (the *Jogis* bury the dead,) the flesh has decayed, and is turned to clay, and such rank as the *Kauravas* enjoy does he obtain (bodily annihilation).

41. The young camel flying from the wood has fallen into the stream; how shall the animal proclaim its misfortune, who shall learn it?

42. After a search of many days an empty shrine is raised: the camel's calf has strayed into a pit, and repents its heedlessness, when assistance is far off.

43. KABÍR (mankind) hat not escaped error, he is seized in various forms: without knowledge of its lord the heart will be but ashes.

44. Although not subject to fine, a heavy fine has been imposed upon the world: it has proved unprofitable: avarice has disposed of it; the juice of the cane yields both clayed and candied sugar.

45. In the confines of the *Malaya* Mountain (where Sandal grows) the *Paldí* (*Butea*) tree acquires fragrance; were the *Bamboo* to grow there for ages, it would never gain perfume.

46. In the Woods of the *Malaya* Mountain grow trees of every kind, they may be called Sandal, but they yield not the Sandal of *Malaya*.

47. Walking, walking still, the feet are weary; the city is yet far off, a tent is erected by the road side; say, who is to blame?

48. The end of the journey is sunset, but night comes on mid-way: it is from the embrace of many lovers that the wanton is barren.

49. *Man* (the pride of intellect) enquires, when may I be allowed to go? the heart asks, when shall I go? the village (truth) that I have been these six months in quest of (investigating the six *Darśanas*, or systems), is not half a mile remote.

50. He has left his dwelling as an Ascetic, and goes to the thickets to practice penance: tired of the *Pán*-box, he beats the betel-vender, and eats split pease.

51. When a man (intending, however, here a *Jogi*) become acquainted with the name of RĀM, his body becomes a mere skeleton; his eyes taste no repose; his limbs retain no flesh.

52. He who sows RĀM, never puts forth the buds of wrath: he attaches no value to the valueless; he knows neither pleasure nor pain.

53. The cut mango will not blossom, the slit ear cannot be reunited; whose loss is it, if they apply not the philosopher's stone, that GORAKH had?

54. They have not regarded good advice, but have determined for themselves. *Kabir* says and cries aloud, the world has passed away like a dream.

55. When fire (evil) burns amidst the ocean (the world), no one sees the smoke: he is conscious of the fire who lighted it, and he who perishes in the flame.

56. The incendiary orders the fire to be kindled, and he who lights it sings his wings: he expiates his own act: the thatch escapes, but the house is burned.

57. When fire (truth) burns in the ocean (the mind), as it burns, it clears away the rubbish (worldly care). *Pañdits* from the east and from the west have died in the discussion.

58. When fire blazes in the ocean, the thatch of the house falls to pieces. Mankind weep as they resign their breath, and the inestimable jewel is lost.

59. That a drop falls into the ocean, all can perceive; but that the drop and the ocean are but one, few can comprehend.

60. The poison still remains in the soil, although the latter has been a hundred times sprinkled with ambrosia—man quits not the evil practices to which he has been long addicted.

61. The bellows is applied to the damp wood, which calls aloud with pain: if again it is caught in the blacksmith's forge, it will be burned the second time.

62. The soul that pines in absence, vainly flies to medicaments for relief; sigh follows sigh; it faints repeatedly and recovers, to exist, restless and distressed.

63. The separated (spirit) is like the moist fuel which smokes and blazes by fits: then only will it be exempted from pain, when all is utterly consumed.

64. An invitation has been issued in metre, and no one has understood the stanza; fortunate is the scholar who comprehends the word.

65. Take the true word of *Kabīr* to your heart; the mind has received, but not understood it, although it has been divulged throughout the four ages.

66. If you are a true dealer, open the market of veracity; keep clean your inward man, and repel oppression to a distance.

67. The house is of wood, fire is all around it; the *Pandit* with his learning is burnt: the prudent man makes his escape.

68. Drops fall from heaven on the verdure of *Śrāvaṇī*: all the world are *Vaiṣṇavas*, no one listens to the teacher.

69. The bather dives nor comes up again; I think within myself, should sleep surprise him in the stream of fascination, what will befall him?

70. The *Sākhi* (text) is uttered, but not obeyed; the road is pointed out, but not followed: the stream of fascination sweeps him away; he finds no place to put his feet.

71. Many there are that talk, but few that take care to be found: let him pass on without regard, who practices not what he professes.

72. One by one, let each be considered, and adhered to, so shall error be stopped: he who is double-faced like a drum, shall he slapped (like a drum) on both cheeks.

73. He who has no check upon his tongue, has no truth in his heart; keep him not company: he will kill you on the high way.

74. Life has been destroyed by the repeated falsehoods of the tongue; it has strayed on the path of pride, and been whirled in the swing of time.

75. Put a check upon the tongue; speak not much; associate with the wise; investigate the words of the teacher.

76. The body is wounded by a spear, the head is broken off, and left in the flesh; it cannot be extracted without the loadstone: a thousand other stones are of no avail.

77. At first the ascent is difficult, but afterwards the way is easy: the beauty is behind the curtain, far from the pregnant woman.

78. Worldly existence is the season for reflecting what is the *Yoga*: the season is passing away; think ye, who have understanding.

79. Doubt has overcome the world, and no one has triumphed over doubt: he will refute doubt, who has investigated the word

80. The eyes see dimly from incessant babbling, KABÍR cries aloud, and says, understand the word that is spoken.

81. Life is the philosopher's stone, the world is of iron: *Páras* (*Máyá*) comes from *Páras* (God), the mintage is of the former.

82. Affection is the garment in which man dresses for the dance: consign yourself hand and foot to him, whose body and soul are truth.

83. In the concavity of the mirror the image is formed: the dog seeing his likeness barks at it till he dies.

84. But as a man viewing his reflexion in a mirror, knows that it and the original are but one, so should he know that *this* element, is but *that* element, and that thus the world proceeds.

85. KABÍR cries aloud to his fellows: ascend the sandal ridge whether there be a road prepared or not; what matters it to me

86. Truth, provided there be truth in the heart, is the best of all; there can be no happiness without truth, let man do as he will.

87. Let truth be your rate of interest, and fix it in your heart; a real diamond should be purchased, the mock gem is waste of capital.

88. Truth is the best of all, if it be known for truth—when truth combines with truth, then a real union is effected.

89. No act of devotion can equal truth; no crime is so heinous as falsehood; in the heart where truth abides, there is my abode.

90. The net of error catches the heron; the simpleton fall into the snare: KABÍR declares, that *he* will escape the toils who has discrimination in his heart.

91. Like the harlot companion of the minstrel is life (*Jiv*), associated with intellect (*man*), at his command, she dances various steps, and is never separated from him.

92. This pride of intellect is manifold; now a swindler, now

a thief; now a liar, now a murderer; men, sages, gods, have run after it in vain; its mansion has a hundred gates.

93. The snake of separation has attached itself to the body, and darted its fangs into the heart: into the body of the *Sādh* it finds no admission: prepare yourself for what may happen.

94. How is it possible to reach the city when the guide cannot point out the road? when the boat is crazy, how shall the passengers get clear of the *Ghāt*?

95. When the master is blind, what is to become of the scholar? when the blind leads the blind, both will fall into the well.

96. Yet the master is helpless when the scholar is unapt: it is blowing through a *bambu*, to teach wisdom to the dull.

97. The instruction of the foolish is waste of knowledge; a *maund* of soap cannot wash charcoal white.

98. The tree bears not fruit for itself, nor for itself does the stream collect its waters: for the benefit of others alone does the sage assume a bodily shape.

99. I have wept for mankind, but no one has wept with me; *he* will join in my tears, who comprehends the word.

100. All have exclaimed, master, master, but to me this doubt arises: how can they sit down with the master, whom they do not know?

The preceding will serve as exemplifications of the compositions of this school: they are necessarily unsatisfactory, as amongst some hundreds of similar passages the business of selection, when confined to the few admissible in this place, is unavoidably perplexing and incomplete: they are, however, sufficient for the present purpose, as the perusal of the entire work from which they have been selected would not convey any more positive notions of the doctrines of *Kabir*: these we shall now proceed to state according to the authority of the *Sukh Nidhān*.

The *Sukh Nidhān* is supposed to be addressed by

Kabir himself to *Dharmadās*, his chief pupil, and a follower of *Rāmānand*'s doctrines; it is said to be the work of ŚRUTGOPÁL, the first of KABÍR's disciples.

From this authority it appears, that, although the *Kabir' Panthis* have withdrawn, in such a very essential point as worship, from the Hindu communion, they still preserve abundant vestiges of their primitive source; and that their notions are in substance the same as those of the Paurānic sects, especially of the Vaishṇava division. They admit of but one God, the creator of the world, and in opposition to the *Vedānta* notions of the absence of every quality and form, they assert that he has a body formed of the five elements of matter, and that he has mind endowed with the three *Guṇas*, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human natures, and can assume what particular shape he will: in all other respects he does not differ from man, and the *pure* man, the *Sádh* of the *Kabir* sect, is his living resemblance, and after death is his associate and equal; he is eternal, without end or beginning, as in fact is the elementary matter of which he consists, and of which all things are made residing in him before they took their present form, as the parts of the tree abide in the seed, or flesh, blood and bone may be considered to be present in the seminal fluid: from the latter circumstance, and the identity of their essential nature, proceeds the doctrine, that God and man are not only the same, but that they are both in the same manner every

thing that lives and moves and has its being. Other sects have adopted these phrases literally, but the followers of *Kabîr* do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles.

The *Paramapurusha* was alone for seventy-two ages, for after the *Paurânîks* the *Kabîr Panthîs* maintain successive and endless creations: he then felt a desire to renew the world, which desire became manifest in a female form¹, being the *Máyá*, from whom all the mistaken notions current amongst mankind originate: with this female the *Adi Bhaváni Prakṛiti* or *Śakti*, the *Parama Purusha*, or first male, cohabits, and begets the Hindu triad, *Brahmá*, *Vishṇu* and *Śiva*: he then disappears, and the lady makes advances to her own sons: to their questions of her origin and character, she tells them, she was the bride of the first great invisible being, without shape and void, and whom she describes agreeably to the *Vedánta* notions; that she is now at liberty, and being of the same nature as themselves, is a fit associate for them: the deities hesitate, and *Vishṇu* especially, putting some rather puzzling queries to *Máyá*, secured the respect of the *Kabîr Panthîs*, and excited the wrath

¹ These notions are common to the whole Hindu system—diversified according to the favorite object of worship, but essentially the same in all sects; we shall have occasion to discuss them more fully under the division *Śaktas*, or worshippers of ŚAKTI.

of the goddess: she appears as *Mahá Máya*, or *Durgá*, and frightens her sons into a forgetfulness of their real character, assent to her doctrines, and compliance with her desires: the result of this is the birth of *Saraswatí*, *Lakshmi* and *Umá*, whom she weds to the three deities, and then establishing herself at *Jwálá-mukhí*, leaves the three wedded pairs to frame the universe, and give currency to the different errors of practice and belief which they have learnt from her.

It is to the falsehood of *Máyá* and her criminal conduct that the *Kabír Panthis* perpetually allude in their works, and in consequence of the deities pinning their faith upon her sleeve, that they refuse them any sort of reverential homage: the essence of all religion is to know *Kabír* in his real form, a knowledge which those deities and their worshippers, as well as the followers of Mohammed, are all equally strange to, although the object of their religion, and of all religions, is the same.

Life is the same in all beings, and when free from the vices and defects of humanity, assumes any material form it pleases: as long as it is ignorant of its source and parent, however, it is doomed to transmigration through various forms, and amongst others we have a new class of them, for it animates the planetary bodies, undergoing a fresh transfer, it is supposed, whenever a star or meteor falls: as to heaven and hell, they are the inventions of *Máyá*, and are therefore both imaginary, except that the *Swarga* of the Hindus, and *Bihisht* of the Musalmans, imply

worldly luxury and sensual enjoyment, whilst the *Narak* and *Jehannam* are those cares and pains which make a hell upon earth.

The moral code of the *Kabir Panthis* is short, but if observed faithfully is of a rather favourable tendency. Life is the gift of God, and must not therefore be violated by his creatures; *Humanity* is, consequently, a cardinal virtue, and the shedding of blood, whether of man or animal, a heinous crime. *Truth* is the other great principle of their code, as all the ills of the world, and ignorance of God, are attributable to original falsehood. *Retirement* from the world is desirable, because the passions and desires, the hopes and fears which the social state engenders, are all hostile to tranquillity and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usual sum and substance of every sect amongst the Hindus¹, implicit devotion in word, act, and thought to the *Guru*, or spiritual guide: in this, however, the characteristic spirit of the *Kabir Panthis* appears, and the pupil is enjoined to scrutinize his teacher's doctrines and acts, to be first satisfied that he is the sage he pretends to be, before he resigns

¹ The *Bhāgavat* declares the Deity and *Guru* to be the same:

आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ।

न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥

NĀBHĀJI declares the Deity, *Guru*, worshipper, and worship, to be four names and one substance:

भक्तिभक्तभगवंतगुरु चतुर्नाम वपु एक ॥

himself to his control. This sect, indeed, is remarkably liberal in this respect, and the most frequently recurring texts of *Kabir* are those which enforce an attentive examination of the doctrine, that he offers to his disciples. The chief of each community has absolute authority over his dependents: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition: if the offender does not reform, the *Guru* refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity.

The doctrine of outward conformity, and the absence of visible objects of worship have prevented this sect from spreading very generally throughout India: it is, however, very widely diffused, and, as I have observed, has given rise to many others, that have borrowed its phraseology, and caught a considerable portion of its spirit: the sect itself is split into a variety of subdivisions, and there are no fewer than twelve branches of it traced up to the founder, between which a difference of opinion as well as descent prevails: the founders of these twelve branches, and the position of their descendants, are the following:—

1. ŚRUTGOPÁL DÁS, the author of the *Sukh Nidhán*: his successors preside over the *Chaura* at *Benares*, the *Samádh* at *Magar*, an establishment at *Jagannáth*, and one at *Dwáraká*.

2. *Bhago Dás*, the author of the *Bíjak*: his successors reside at *Dhanauti*.

3. *Náráyaṇ Dás*, and

4. *Churámañ Dás*; these two were the sons of DHARMA DÁS, a merchant of the *Kasaundhya* tribe, of the *Śrī Vaishṇava* sect, and one of *Kabīr*'s first and most important converts; his residence was at *Bandho* near *Jabbalpur*, where the *Maths* of his posterity long remained: the *Mahants* were family men, thence termed *Vanś Gurus*: the line of NĀRĀYAṆ DÁS is extinct, and the present successor of *Churámañ*, being the son of a concubine, is not acknowledged as a *Mahant* by all the other branches.

5. *Jaggo Dás*; the Gaddí or Pillow at *Cuttack*.

6. *Jīvan Dás*, the founder of the *Satnámī* sect, to whom we shall again have occasion to advert.

7. *Kamál*.—*Bombay*: the followers of this teacher practice the *Yoga*. *Kamál* himself is said to have been the son of *Kabīr*, but the only authority for this is a popular and proverbial phrase¹.

8. *Āk Sālī*.—*Baroda*.

9. *Jnānī*.—*Majjhni* near *Sahásram*.

10. *Sáheb Dás*.—*Cuttack*: his followers have also some distinct notions, and form a sect called *Mūla Panthīs*.

11. *Nityánand*.

12. *Kamál Nád*: these two settled somewhere in the *Dekhan*, but my informant could not tell me exactly where. There are also some popular, and per-

¹ डूवा वंश कबीर का जो उपा पुत कमाल ॥ "The Race of *Kabīr* became extinct when his son KAMÁL was born," KAMÁL adopting, on principle, a life of celibacy, or being a person of worldly appetites.—*Roebuck's Proverbs*, II, 1, 656.

haps local, distinctions of the sect, as *Hansa Kabîris*, *Dâna Kabîris*, and *Mangrela Kabîris*, but in what respect, except appellation, they differ from the rest has not been ascertained.

Of these establishments the *Kabîr Chaura*, at Benares, is pre-eminent in dignity, and it is constantly visited by wandering members of the sect, as well as by those of other kindred heresies: its Mahant receives and feeds these visitors whilst they stay, although the establishment has little to depend upon, except the occasional donations of its lay friends and followers. BALVANT SINH, and his successor, CHEIT SINH, were great patrons of it, and the latter granted to the *Chaura* a fixed monthly allowance. CHEIT SINH also attempted to form some estimate of the numbers of the sect, and if we may credit the result, they must be very considerable indeed, as at a grand meeting, or *Melâ*, which he instituted near Benares, no fewer than 35,000 *Kabîr Panthis* of the Monastic and Mendicant class are said to have been collected. There is no doubt that the *Kabîr Panthis*, both clerical and lay, are very numerous in all the provinces of upper and central India, except, perhaps, in Bengal itself: the quaker-like spirit of the sect, their abhorrence of all violence, their regard for truth, and the inobtrusiveness of their opinions, render them very inoffensive members of the state: their mendicants also never solicit alms, and in this capacity even they are less obnoxious than the many religious vagrants, whom the rank soil of Hindu superstition and the ener-

vating operation of an Indian climate so plentifully engender.

KHÁKÍS.

This division of the *Vaishñavas* is generally derived, though not immediately, from RÁMÁNAND, and is undoubtedly connected in its polity, and practice, with his peculiar followers. The reputed founder is KÍL, the disciple of KRÍSHNADÁS, whom some accounts make the disciple of ÁNAND, the disciple of RÁMÁNAND, but the history of the *Kháki* sect is not well known, and it seems to be of modern origin, as no notice of it occurs in the *Bhakta Málá*, or in any other work that has been consulted: the sectaries, though believed to be rather numerous, appear to be either confined to a few particular districts, or to lead wholly an erratic life, in which latter character they are confounded with the class of *Vairágís*: as no written accounts have been procured, and the opportunities of obtaining oral information have been rare and imperfect, a very brief notice of this sect is all that can here be offered.

The *Khákís*, as the name implies, are distinguished from the other *Vaishñavas*, by the application of clay and ashes to their dress or persons: those who reside in fixed establishments generally dress like other *Vaishñavas*, but those who lead a wandering life go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth, and making, in this state, an appearance very incompatible with

the mild and decent character of the *Vaishṇava* sects: the *Khákis* also frequently wear the *Jatá*, or braided hair, after the fashion of the votaries of *Śiva*, and, in fact, it appears that this sect affords one of the many instances of the imitative spirit common amongst the Hindu polytheists, and has adopted, from the *Saivas*, some of their characteristic practices, blending them with the preferential adoration of *VISHṆU*, as *Raghunáth* or *Ráma*: the *Khákis* also worship *SĪRÁ*, and pay particular veneration to *HANUMÁN*.

Many *Khákis* are established about *Furúkhábád*, but their principal seat on this side of India is at *Hanumán Garh*, near *Ayodhyá*, in *Oude*: the *Samádh* or spiritual throne of the founder, is said to be at *Jaypur*: the term *Samádh* applied to it, however, would seem to indicate their adopting a like practice with the *Jogís*, that of burying their dead, as the word is more generally used to express a tomb or mausoleum¹.

¹ The little information given in the text, was obtained from the Superior of a small, but neat establishment on the bank of the river, above *Viśrānta Ghát*, at *Furúkhábád*. The *Ghát* and *Math* had been recently erected by a merchant of *Lucknow*: the tenants, three or four in number, were a deputation from *Ayodhyá*, in *Oude*, and were but little acquainted with their own peculiarities, although not reluctant to communicate what they knew; other *Khákis* encountered here were *Nágas* and *Brahmacháris*, with whom no satisfactory communication was attainable; there were other establishments, but time did not permit their being visited.

MALÚK DÁSÍS.

The *Malúk Dásís* form another subdivision of the *Rámánandí Vaishñavas*, of comparatively uncertain origin and limited importance: they are generally traced from *Rámánand* in this manner: 1. *Rámánand*, 2. *śánand*, 3. *Krishña Dás*, 4. *Kíl*, 5. *Malúk Dás*; making the last, consequently, contemporary with the author of the *Bhakta Málá*, and placing him in the reign of AKBAR, or about 250 years ago.

We had occasion, in the notice taken of NÁBHÁJI, to shew that the spiritual genealogy now enumerated could scarcely be correct, for as RÁMÁNAND must have flourished prior to the year 1400, we have but three generations between him and the date even of AKBAR's succession 1555, or a century and a half: it was then mentioned, however, that according to the *Bhakta Málá*, KRISHÑA DÁS was not the pupil of ÁŚÁ-NAND, and consequently the date of succession was not necessarily uninterrupted: we might therefore place MALÚK DÁS, where there is reason to place NÁBHÁJI, about the end of AKBAR's reign, as far as this genealogy is to be depended upon, but there is reason to question even its accuracy, and to bring down MALÚK DÁS to a comparatively recent period: the uniform belief of his followers is indeed sufficient testimony on this head, and they are invariably agreed in making him contemporary with AURENGZEB.

The modifications of the *Vaishñava* doctrines introduced by MALÚK DÁS, appear to have been little more

than the name of the teacher, and a shorter streak of red upon the forehead: in one respect indeed there is an important distinction between these and the *Rāma-nandī* ascetics, and the teachers of the *Malūk Dāsīs* appear to be of the secular order, *Grihasthas*, or house-holders, whilst the others are all cœnobites: the doctrines, however, are essentially the same: *VISHŪ*, as *RĀMA*, is the object of their practical adoration, and their principles partake of the spirit of quietism, which pervades these sects: their chief authority is the *Bhagavad Gītā*, and they read some small Sanskrit tracts, containing the praise of *Rāma*: they have also some Hindi *Sākhīs*, and *Vishū Padās* attributed to their founder, as also a work in the same language, entitled the *Dāsrajan*: the followers of this sect are said to be numerous in particular districts, especially amongst the trading and servile classes, to the former of which the founder belonged¹.

The principal establishment of the *Malūk Dāsīs* is at *Kara Manikpur*, the birth-place of the founder, and still occupied by his descendants²; the present *Mahant*

¹ A verse attributed to *MALŪK DĀS* is so generally current, as to have become proverbial, it is unnecessary to point out its resemblance to Christian texts:

अजगर करे न चाकरी पंखी करे न काम ।

दास मलूका यो कहे सब का दाता राम ॥

“The snake performs no service, the bird discharges no duty. *MALŪK DĀS* declares, *RĀM* is the giver of all.” [*Roebuck's Proverbs*, II, 1, 36.]

² There is some variety in the accounts here, *MATHURĀ NĀTH* says, the *Tomb* is at *Kara*; *Purdān Dās* asserts, that it is at

is the eighth in descent from him: the series is thus enumerated:

1. MALÚK DÁS. 2. RÁMSANÁHI. 3. KRISHÑASNÁHI.
4. HÁKUR DÁS. 5. GOPÁL DÁS. 6. KUNJ BEHÁRI.
7. RÁMSÁHÚ. 8. SEOPRASÁD DÁS. 9. GANGÁ PRASÁD
DÁS, the present *Mahant*.

The *Math* at *Kara* is situated near the river, and comprises the dwellings of the *Mahant*, and at the time it was visited, of fifteen resident *Chelás*, or disciples, accommodations for numerous religious mendicants who come hither in pilgrimage, and a temple dedicated to *Rámachandra*: the *Gaddí*, or pillow of the sect, is here, and the actual pillow originally used by MALÚK DÁS is said to be still preserved. Besides this establishment, there are six other *Maths* belonging to this sect, at *Alláhábád*, *Benares*, *Bríndávan*, *Ayodhyá*, *Lucknow*, which is modern, having been founded by *Gomati Dás*, under the patronage of *Ase ad Daula*, and *Jagannáth*, which last is of great repute as rendered sacred by the death of MALÚK DÁS.

Jagannáth, and the birth-place at *Kara*—he has been at both: the establishment at *Jagannáth* is of great repute; it is near to a *Math* of KABÍR PANTNÍS, and all ascetics who go to this place of pilgrimage consider it essential to receive the *Malúk Dás ká Tukrá*, from the one, and *Kabír ká Tarání*, from the other, or a piece of bread and spoonful of sour rice water. This and most of the other particulars were procured for me from the present *Mahant* by a young officer, Lieut. WILTON, stationed for a short time at *Kara*.

DÁDÚ PANTHÍS.

This class is one of the indirect ramifications of the *Rámánandí* stock, and is always included amongst the *Vaishnáva* schisms: its founder is said to have been a pupil of one of the *Kabír Panthí* teachers, and to be the fifth in descent from RÁMÁNAND, according to the following genealogy:—

- | | |
|------------------|--------------------|
| 1. <i>Kabír.</i> | 4. <i>Vimal.</i> |
| 2. <i>Kamál.</i> | 5. <i>Buddhan.</i> |
| 3. <i>Jamál.</i> | 6. <i>Dádú.</i> |

The worship is addressed to *Ráma*, but it is restricted to the *Japa*, or repetition of his name, and the *Ráma* intended is the deity, as negatively described in the *Vedánta* theology: temples and images are prohibited.

Dádú was a cotton cleaner by profession: he was born at *Ahmedábád*, but in his twelfth year removed to *Sambhur*, in *Ajmír*: he thence travelled to *Kalyán-pur*, and next removed to *Naraina*, in his thirty-seventh year, a place four cos from *Sambhur*, and twenty from *Jaypur*. When here, he was admonished, by a voice from heaven, to addict himself to a religious life, and he accordingly retired to *Baherana* mountain, five cos from *Naraina*, where, after some time, he disappeared, and no traces of him could be found. His followers believe he was absorbed into the deity. If the list of his religious descent be accurate, he flourished about the year 1600, at the end of *Akbar's* reign, or in the beginning of that of *Jehángír*. The followers of *Dádú* wear no peculiar frontal mark

nor *Málá*, but carry a rosary, and are further distinguished by a peculiar sort of cap, a round white cap, according to some, but according to others, one with four corners, and a flap hanging down behind; which it is essential that each man should manufacture for himself.

The *Dádú Panthís* are of three classes: the *Viraktas*, who are religious characters, who go bare-headed, and have but one garment and one water-pot. The *Nágas*, who carry arms, which they are willing to exercise for hire, and, amongst the Hindu princes, they have been considered as good soldiers. The third class is that of the *Vistar Dhárts*, who follow the occupations of ordinary life. A further sub-division exists in this sect, and the chief branches again form fifty-two divisions, or *Thambas*, the peculiarities of which have not been ascertained. The *Dádú Panthís* burn their dead at dawn, but their religious members not unfrequently enjoin, that their bodies, after death, shall be thrown into some field, or some wilderness, to be devoured by the beasts and birds of prey, as they say that in a funeral pile insect life is apt to be destroyed.

The *Dádú Panthís* are said to be very numerous in *Márwár* and *Ajmír*: of the *Nága* class alone the *Rájá* of *Jaypur* is reported to entertain as soldiers more than ten thousand: the chief place of worship is at *Naraina*, where the bed of *Dádú*, and the collection of the texts of the seet are preserved and worshipped: a small building on the hill marks the place of his

[To supply the deficiency alluded to in the note, we reprint from the 6th volume of the Journal of the Asiatic Society of Bengal pp. 484-87, and 750-56, the translation, by Captain *G. R. Siddons*, of two chapters from one of the grānths or manuals of the Dādūpanthī. The translator gives (p. 750) the following particulars respecting his visit to one of their Maths:

“When not interested in the subject, I chanced to visit one of the Dādúpanthī institutions at a village near Sambhur, and was particularly struck by the contented and severe countenances of the sectaries. There were a Principal and several Professors, which gave the place the appearance of a College. The former occupied a room at the top of the building, and seemed quite absorbed in meditation.—The sect is maintained by the admission to it of proselytes, and marriage is, I believe, forbidden; as also the growing any hair about the face, which gives to the priests the appearance of old women.”

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' I had prepared a list of the contents of one of their manuals, and a translation of a few passages, but the Manuscript has been mislaid. The work was lent me for a short time by one of the sect, who would on no account part with it. The above notice was taken partly from a statement in Hindi, procured at *Naraina* by Lieut. Col. SMITH, and partly from verbal information obtained at Benares. *Dādū* is not mentioned in the *Bhakta Mālā*, but there is some account of him in the *Dabistān*. [Engl. translation, II, p. 233.]

The Chapter on Faith,—विश्वास का अङ्ग.

1. Whatever RĀM willeth, that, without the least difficulty, shall be; why, therefore, do ye kill yourselves' with grief, when grief can avail you nothing?

2. Whatsoever hath been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh,—then why do any of ye afflict yourselves?

3. DĀDÚ sayeth, Thou, oh God! art the author of all things which have been made, and from thee will originate all things which are to be made. Thou art the maker, and the cause of all things made. There is none other but thee.

4. He is my God, who maketh all things perfect. Meditate upon him in whose hands are life and death.

5. He is my God, who created heaven, earth, hell, and the intermediate space; who is the beginning and end of all creation; and who provideth for all.

6. I believe that God made man, and that he maketh every thing. He is my friend.

7. Let faith in God characterize all your thoughts, words, and actions. He who serveth God, places confidence in nothing else.

8. If the remembrance of God be in your hearts, ye will be able to accomplish things which are impracticable. But those who seek the paths of God are few!

9. He who understandeth how to render his calling sinless, shall be happy in that calling, provided he be with God.

10. If he that perfecteth mankind occupy a place in your hearts, you will experience his happiness inwardly. RĀM is in every thing; RĀM is eternal.

11. Oh foolish one! God is not far from you. He is near you. You are ignorant, but he knoweth every thing, and is careful in bestowing.

12. Consideration and power belong to God, who is omniscient. Strive to preserve God, and give heed to nothing else.

13. Care can avail nothing; it devoureth life: for those things shall happen which God shall direct.

14. He who causeth the production of all living things, giveth

to their mouths milk, whilst yet in the stomach. They are placed amidst the fires of the belly: nevertheless they remain unscorched.

15. Oh, forget not, my brother, that God's power is always with you. There is a formidable pass within you, and crowds of evil passions flock to it: therefore comprehend God.

16. Commend the qualities which God possesseth. He gave you eyes, speech, head, feet, mouth, ears, and hands. He is the lord of life and of the world.

17. Ye forget God, who was indefatigable in forming every thing, and who keepeth every thing in order; ye destroy his doctrines. Remember God, for he endued your body with life: remember that beloved one, who placed you in the womb, reared and nourished you.

18. Preserve God in your hearts, and put faith into your minds, so that by God's power your expectations may be realized.

19. He taketh food and employment, and distributeth them. God is near; he is always with me.

20. In order that he may diffuse happiness, God becometh subservient to all; and although the knowledge of this is in the hearts of the foolish, yet will they not praise his name.

21. Although the people every where stretch out their hands to God; although his power is so extensive, yet is he sometimes subservient to all.

22. Oh God, thou art as it were exceeding riches; thy regulations are without compare, thou art the chief of every world, yet remainest invisible.

23. DADÚ sayeth, I will become the sacrifice of the Godhead; of him who supporteth every thing; of him who is able, in one moment, to rear every description of animal, from a worm even to an elephant.

24. Take such food and raiment as it may please God to provide you with. You require naught besides.

25. Those men who are contented, eat of the morsel which is from God. Oh disciple! why do you wish for other food, which resembles carrion?

26. He that partaketh of but one grain of the love of God, shall be released from the sinfulness of all his doubts and actions.

Who need cook, or who need grind? Wherever ye cast your eyes, ye may see provisions.

27. Meditate on the nature of your bodies, which resemble earthen vessels; and put every thing away from them, which is not allied to God.

28. DÁDÚ sayeth, I take for my spiritual food, the water and the leaf of RÁM. For the world I care not, but God's love is unfathomable.

29. Whatever is the will of God, will assuredly happen; therefore do not destroy yourselves by anxiety, but listen.

30. What hope can those have elsewhere, even if they wandered over the whole earth, who abandon God? oh foolish one! righteous men who have meditated on this subject, advise you to abandon all things but God, since all other things are affliction.

31. It will be impossible for you to profit any thing, if you are not with God, even if you were to wander from country to country; therefore, oh ignorant, abandon all other things, for they are affliction, and listen to the voice of the holy.

32. Accept with patience the offering of truth, believing it to be true; fix your heart on God, and be humble as though you were dead.

33. He who meditateth on the wisdom which is concealed, eateth his morsel and is without desires. The holy praise his name, who hath no illusion.

34. Have no desires, but accept what circumstances may bring before you; because whatever God pleaseth to direct, can never be wrong.

35. Have no desires, but eat in faith and with meditation whatever chances to fall in your way. Go not about, tearing from the tree, which is invisible.

36. Have no desires, but take the food which chances to fall in your way, believing it to be correct, because it cometh from God; as much as if it were a mouthful of atmosphere.

37. All things are exceeding sweet to those who love God; they would never style them bitter, even if filled with poison; on the contrary, they would accept them, as if they were ambrosia.

38. Adversity is good, if on account of God; but it is useless to pain the body. Without God, the comforts of wealth are unprofitable.

39. He that believeth not in the one God, hath an unsettled mind; he will be in sorrow, though in the possession of riches: but God is without price.

40. The mind which hath not faith, is fickle and unsettled; because, not being fixed by any certainty, it changeth from one thing to another.

41. Whatever is to be, will be: therefore long not for grief nor for joy, because by seeking the one, you may find the other. Forget not to praise God.

42. Whatever is to be, will be: therefore neither wish for heaven nor be apprehensive on account of hell. Whatever was ordained, is.

43. Whatever is to be, will be; and that which God hath ordained can neither be augmented nor decreased. Let your minds understand this.

44. Whatever is to be, will be; and nothing else can happen. Accept that which is proper for you to receive, but nothing else.

45. Whatever God ordereth, shall happen, so why do ye vex yourselves? Consider God as supreme over all; he is the sight for you to behold.

46. DĀDÚ sayeth, Do unto me, oh God! as thou thinkest best—I am obedient to thee. My disciples! behold no other God; go nowhere but to him.

47. I am satisfied of this, that your happiness will be in proportion to your devotion. The heart of DĀDÚ worshippeth God night and day.

48. Condemn nothing which the creator hath made. Those are his holy servants who are satisfied with them.

49. We are not creators—the Creator is a distinct being; he can make whatever he desireth, but we can make nothing.

50. KABÍRA left *Benares* and went to *Mughor* in search of God. RĀM met him without concealment, and his object was accomplished.

51. DĀDÚ sayeth, My earnings are God. He is my food and

my supporter; by his spiritual sustenance, have all my members been nourished.

52. The five elements of my existence are contented with one food: my mind is intoxicated; hunger leaveth him who worshippeth no other but God.

53. God is my clothing and my dwelling. He is my ruler, my body, and my soul.

54. God ever fostereth his creatures; even as a mother serves her offspring, and keepeth it from harm.

55. Oh God, thou who art the truth, grant me contentment, love, devotion, and faith. Thy servant DĀDÚ prayeth for true patience, and that he may be devoted to thee.

The Chapter on Meditation,—विचार का अङ्क.

Reverence to thee, who art devoid of illusion, adoration of God, obedience to all saints, salutation to those who are pious. To God the first, and the last.

He that knoweth not delusion is my God.

1. DĀDÚ hath said, in water there exists air, and in air water; yet are these elements distinct. Meditate, therefore, on the mysterious affinity between God and the soul.

2. Even as ye see your countenance reflected in a mirror, or your shadow in the still water, so behold RĀM in your minds, because he is with all.

3. If ye look into a mirror, ye see yourselves as ye are, but he in whose mind there is no mirror cannot distinguish evil from good.

4. As the *tīl* plant contains oil, and the flower sweet odour, as butter is in milk, so is God in every thing.

5. He that formed the mind, made it as it were a temple for himself to dwell in; for God liveth in the mind, and none other but God.

6. Oh! my friend, recognize that being with whom thou art so intimately connected; think not that God is distant, but believe that like thy own shadow, He is ever near thee.

7. The stalk of the lotus cometh from out of water, and yet the lotus separates itself from the water! For why? Because it loves the moon better.

8. So let your meditations tend to one object, and believe that he who by nature is void of delusion, though not actually the mind, is in the mind of all.

9. To one that truly meditateth, there are millions, who, outwardly only, observe the forms of religion. The world indeed is filled with the latter, but of the former there are very few.

10. The heart which possesseth contentment wanteth for nothing, but that which hath it not, knoweth not what happiness meaneth.

11. If ye would be happy, cast off delusion. Delusion is an evil which ye know to be great, but have not fortitude to abandon.

12. Receive that which is perfect into your hearts, to the exclusion of all besides; abandon all things for the love of God, for this DĀVŪ declares is the true devotion.

13. Cast off pride, and become acquainted with that which is devoid of sin. Attach yourselves to RĀM, who is sinless, and suffer the thread of your meditations to be upon him.

14. All have it in their power to take away their own lives, but they cannot release their souls from punishment; for God alone is able to pardon the soul, though few deserve his mercy.

15. Listen to the admonitions of God, and you will care not for hunger nor for thirst; neither for heat, nor cold; ye will be absolved from the imperfections of the flesh.

16. Draw your mind forth, from within, and dedicate it to God; because if ye subdue the imperfections of your flesh, ye will think only of God.

17. If ye call upon God, ye will be able to subdue your imperfections and the evil inclinations of your mind will depart from you; but they will return to you again when ye cease to call upon him.

18. DĀVŪ loved RĀM incessantly; he partook of his spiritual essence and constantly examined the mirror which was within him.

19. He subdued the imperfections of the flesh, and overcame all evil inclinations; he crushed every improper desire, wherefore the light of RĀM will shine upon him.

20. He that giveth his body to the world, and rendereth up his soul to its Creator, shall be equally insensible to the sharpness of death, and the misery which is caused by pain.

21. Sit with humility at the foot of God, and rid yourselves of the impurities of your bodies. Be fearless and let no mortal qualities pervade you.

22. From the impurities of the body there is much to fear, because all sins enter into it; therefore let your dwelling be with the fearless and conduct yourselves towards the light of God.

23. For there neither sword nor poison have power to destroy, and sin cannot enter. Ye will live even as God liveth, and the fire of death will be guarded, as it were with water.

24. He that meditateth will naturally be happy, because he is wise and suffereth not the passions to spread over his mind. He loveth but one God.

25. The greatest wisdom is to prevent your minds from being influenced by bad passions, and, in meditating upon the one God. Afford help also to the poor stranger.

26. If ye are humble ye will be unknown, because it is vanity which impelleth us to boast of our own merits, and which causeth us to exult, in being spoken of by others. Meditate on the words of the holy, that the fever of your body may depart from you.

27. For when ye comprehend the words of the holy, ye will be disentangled from all impurities, and be absorbed in God. If ye flatter yourselves, you will never comprehend.

28. When ye have learned the wisdom of the invisible one from the mouth of his priests, ye will be disentangled from all impurities; turn ye round therefore, and examine yourselves well in the mirror which crowneth the lotus.

29. Meditate on that particular wisdom, which alone is able to increase in you the love and worship of God. Purify your minds, retaining only that which is excellent.

30. Meditate on him by whom all things were made. Pandits and Qázis are fools: of what avail are the heaps of books which they have compiled?

31. What does it avail to compile a heap of books? Let your minds freely meditate on the spirit of God, that they may be enlightened regarding the mystery of his divinity. Wear not away your lives, by studying the Vedas.

32. There is fire in water and water in fire, but the ignorant

know it not. He is wise that meditateth on God, the beginning and end of all things.

33. Pleasure cannot exist without pain, and pain is always accompanied with pleasure. Meditate on God, the beginning and end, and remember that hereafter there will be two rewards

34. In sweet there is bitter, and in bitter there is sweet, although the ignorant know it not. DĀDÚ hath meditated on the qualities of God, the eternal.

35. Oh man! ponder well ere thou proceedest to act. Do nothing until thou hast thoroughly sifted thy intentions.

36. Reflect with deliberation on the nature of thy inclinations before thou allowest thyself to be guided by them; acquaint thyself thoroughly with the purity of thy wishes, so that thou mayest become absorbed in God.

37. He that reflecteth first, and afterwards proceedeth to act, is a great man, but he that first acteth, and then considereth is a fool whose countenance is as black as the face of the former is resplendent.

38. He that is guided by deliberation, will never experience sorrow or anxiety: on the contrary he will always be happy.

39. Oh ye who wander in the paths of delusion, turn your minds towards God, who is the beginning and end of all things; endeavour to gain him, nor hesitate to restore your soul, when required, to that abode from whence it emanated.]

RAI DĀSIS.

RAI DĀS was another of RĀMĀNAND's disciples, who founded a sect, confined, however, it is said, to those of his own caste, the *Chāmārs*, or workers in hides and in leather, and amongst the very lowest of the Hindu mixed tribes: this circumstance renders it difficult, if not impossible, to ascertain whether the sect still exists: the founder must once have enjoyed some celebrity, as some of his works are included in the *ā. dī*

Granth of the Sikhs; he is there named RAVI DĀSA, which is the Sanskrit form of his name: some of his compositions also form part of the collection of hymns and prayers used by that sect at Benares: there appears to be but little known of him of any authentic character, and we must be contented with the authority of the *Bhakta Mālā*, where he makes a rather important figure: the legend is as follows:—

One of RĀMĀNAND's pupils was a *Brahmachāri*, whose daily duty it was to provide the offering presented to the deity: on one of these occasions, the offering consisted of grain, which the pupil had received as alms from a shop-keeper, who supplied chiefly the butchers with articles of food, and his donation was, consequently, impure: when RĀMĀNAND, in the course of his devotions, attempted to fix his mind upon the divinity, he found the task impracticable, and suspecting that some defect in the offering occasioned such an erratic imagination, he enquired whence it had been obtained: on being informed, he exclaimed, *Hā Chamār*, and the *Brahmachāri* soon afterwards dying was born again as RAI DĀS, the son of a worker in hides and leather.

The infant RAI DĀS retained the impression left upon his mind by his old master's anger, and refused to take any nourishment: the parents, in great affliction, applied to RĀMĀNAND, who, by order of the deity, visited the child, and recognising the person at once whispered into his ear the initiating *Mantra*: the effect was instantaneous: the child immediately accepted

the breast, and throve, and grew up a pious votary of RÁMA.

For some time the profits of his trade maintained RAI DÁS, and left him something to divide amongst the devout; but a season of scarcity supervening reduced him to great distress, when *Bhagaván*, in the semblance of a *Vaishnáva*, brought him a piece of the Philosopher's stone, and shewing him its virtue made him a present of it. RAI DÁS paid little regard to the donation, replying to the effect of the following *Pada*, as since versified by *Súr Dás*.

Pada. "A great treasure is the name of HARI to his people: it multiplieth day by day, nor doth expenditure diminish it: it abideth securely in the mansion, and neither by night nor by day can any thief steal it. The Lord is the wealth of *Súr Dás*, what need hath he of a stone?"

The miraculous stone was thrown aside, and when, thirteen months afterwards, *Vishnú* again visited his votary, he found no use had been made of it: as this expedient had failed, the deity scattered gold coin in places where RAI DÁS could not avoid finding it: the discovery of this treasure filled the poor Currier with alarm, to pacify which *Krishna* appeared to him in a dream, and desired him to apply the money either to his own use or that of the deity, and thus authorised, RAI DÁS erected a temple, of which he constituted himself the high priest, and acquired great celebrity in his new character.

The reputation of RAI DÁS was further extended by its attracting a persecution, purposely excited by

Vishnú to do honour to his worshipper, the deity well knowing that the enmity of the malignant is the most effective instrument for setting open to the world the retired glory of the pious: he therefore inspired the Brahmins to complain thus to the king.

Śloka Sanskrit stanza . "Where things profane are revered, where sacred things are profanely administered, there three calamities will be felt, famine death, and fear*."

A *Chamár*, oh king, ministers to the *Sálagrám*, and poisons the town with his *Prasád*¹; men and women every one will become an outcast; banish him to preserve the honour of your people.

The king accordingly sent for the culprit, and ordered him to resign the sacred stone. RAI DÁS expressed his readiness to do so, and only requested the *Rájá's* presence at his delivery of it to the *Brahmins* as, he said, if after being given to them it should return to him, they would accuse him of stealing it. The *Rájá* assenting, the *Sálagrám* was brought, and placed on a cushion in the assembly. The Brahmins were desired to remove it, but attempted to take it away in vain: they repeated hymns and charms, and

* [अपूज्या यच्च पूज्यते पूज्यपूजाव्यतिक्रमः ।
तच्च चीणिं प्रवर्त्तते दुर्भिक्षं मरणं भयं ॥

See Panchatantra III, 202.]

¹ The *Prasád* is any article of food that has been consecrated by previous presentation to an idol, after which it is distributed amongst the worshippers on the spot, or sent to persons of consequence at their own houses.

read the *Vedas*, but the stone was immoveable. RAI DÁS then addressed it with this *Pada*.—

Pada. “Lord of Lords, thou art my refuge, the root of Supreme happiness art thou, to whom there is none equal: behold me at thy feet: in various wombs have I abided, and from the fear of death have I not been delivered. I have been plunged in the deceits of sense, of passion, and illusion; but now let my trust in thy name dispel apprehension of the future, and teach me to place no reliance on what the world deems virtue. Accept, oh God, the devotions of thy slave RAI DÁS, and be thou glorified as the Purifier of the sinful.”

The saint had scarcely finished, when the *Sálagráh* and cushion flew into his arms, and the king, satisfied of his holy pretensions, commanded the Brahmans to desist from their opposition. Amongst the disciples of RAI DÁS was JHÁLÍ, the *Ráni* of Chitore: her adopting a *Chamár*, as her spiritual preceptor, excited a general commotion amongst the Brahmans of her state, and, alarmed for her personal safety, she wrote to RAI DÁS to request his counsel and aid. He repaired to her, and desired her to invite the Brahmans to a solemn feast: they accepted the invitation, and sat down to the meal provided for them, when between every two Brahmans there appeared a RAI DÁS. This miraculous multiplication of himself had the desired effect, and from being his enemies and revilers they became his disciples.

Such are the legends of the *Bhakta Málá*, and whatever we may think of their veracity, their tenor, representing an individual of the most abject class, an absolute outcast in Hindu estimation, as

a teacher and a saint, is not without interest and instruction.

SENÁ PANTHÍS.

SENÁ, the barber, was the third of *Rámánand'* disciples, who established a separate schism; the name of which, and of its founder, is possibly all that now remains of it. SENÁ and his descendants were, for sometime, however, the family-*Gurus* of the *Rájás* of *Bandhogarh*, and thence enjoyed considerable authority and reputation: the origin of this connexion is the subject of a ludicrous legend in the *Bhakti Málá*.

SENÁ, the barber of the *Rájá* of *Bandhogarh*, was a devout worshipper of *VISHŪ*, and a constant frequenter of the meetings of the pious: on one of these occasions, he suffered the time to pass unheeded, when he ought to have been officiating in his tonsorial capacity, and *VISHŪ*, who noticed the circumstance and knew the cause, was alarmed for his votary's personal integrity. The god, therefore, charitably assumed the figure of SENÁ, and equipping himself suitably, waited on the *Rájá*, and performed the function of the barber, much to the *Rájá's* satisfaction, and without detection, although the prince perceived an unusual fragrance about his barber's person, the ambrosial odour that indicated present deity, which he supposed to impregnate the oil used in lubricating his royal limbs. The pretended barber had scarcely departed, when the real one appeared, and stammered

out his excuses: his astonishment and the Rájá's were alike, but the discernment of the latter was more acute, for he immediately comprehended the whole business, fell at his barber's feet, and elected for his spiritual guide an individual so pre-eminently distinguished by the favour and protection of the deity.

RUDRA SAMPRADÁYÍS, or VALLABHÁCHÁRÍS.

The sects of *Vaishñavas* we have hitherto noticed are chiefly confined to professed ascetics, and to a few families originally from the south and west of India, or, as in the case of the *Rámávats* and *Kabir Panthts*, to such amongst the mass of society, as are of a bold and curious spirit; but the opulent and luxurious amongst the men; and by far the greater portion of the women, attach themselves to the worship of KRISHNA and his mistress RADHA, either singly, or conjointly, as in the case of VISHNU and LAKSHMI, amongst the *Rámánujas*, and SÍRÁ and RÁM, amongst the *Rámávats*. There is, however, another form, which is perhaps more popular still, although much interwoven with the others. This is the BÁLA GOPÁLA, the infant KRISHNA, the worship of whom is very widely diffused amongst all ranks of Indian society, and which originated with the founder of the *Rudra Sampradáyí* sect, VALLABHA ÁCHÁRYA; it is perhaps better known, however, from the title of its teachers, as the religion of the *Gokulastha Gosáins*.

The original teacher of the philosophical tenets of this sect is said to have been VISHNU SWÁMÍ, a com-

mentator on the texts of the *Vedas*, who, however, admitted disciples from the Brahmanical cast only, and considered the state of the *Sannyási*, or ascetic, as essential to the communication of his doctrines. He was succeeded by JNÁNA DEVA, who was followed by NÁMA DEVA and TRILOCHANA, and they, although whether immediately or not does not appear, by VALLABHA SWÁMÍ, the son of LAKSHMAÑA BHÁTT, a *Tai-linga* Brahman: this *Sannyási* taught early in the sixteenth century: he resided originally at *Gokul*, a village on the left bank of the Jamna, about three cos to the east of Mathurá: after remaining here sometime, he travelled through India as a pilgrim, and amongst other places he visited, according to the *Bhakta Málá*, the court of KRISHNA DEVA, king of *Vijayanagar*, apparently the same as KRISHNA RÁYALU, who reigned about the year 1520, where he overcame the *Smárta* Brahmans in a controversy, and was elected by the *Vaishnavas* as their chief, with the title of *Áchárj*: hence he travelled to *Ujayin*, and took up his abode under a *Pípal* tree, on the banks of the *Siprá*, said to be still in existence, and designated as his *Baithak*, or station. Besides this, we find traces of him in other places. There is a *Baithak* of his amongst the *Gháts* of *Muttrá*, and about two miles from the fort of *Chanár* is a place called his well, *chárj kúan*, comprising a temple and *Math*, in the court yard of which is the well in question; the saint is said to have resided here sometime. After this peregrination VALLABHA returned to *Brindávan*, where, as a reward for

his fatigues and his faith, he was honoured by a visit from KRISHNA in person, who enjoined him to introduce the worship of *Bálagopál*, or *Gopál Lál*, and founded the faith which at present exists in so flourishing a condition. VALLABHA is supposed to have closed his career in a miracle: he had finally settled at *Jethan Ber*, at Benares, near which a *Math* still subsists, but at length, having accomplished his mission, he is said to have entered the *Ganges* at *Hanumán Ghát*, when, stooping into the water, he disappeared: a brilliant flame arose from the spot, and, in the presence of a host of spectators, he ascended to heaven, and was lost in the firmament.

The worship of KRISHNA as one with VISHNU and the universe dates evidently from the *Mahábhárat*¹, and his more juvenile forms are brought pre-eminently to notice in the account of his infancy, contained in the *Bhágavat*², but neither of these works discriminates him from VISHNU, nor do they recommend his infantine or adolescent state to particular veneration. At the same time some hints may have been derived from them for the institution of this division of the

¹ The well known passage in the *Bhagavad Gítá* [XI, 26-30.], in which ARJUNA sees the universe in the mouth of KRISHNA, establishes this identity.

² Particularly in the tenth book, which is appropriated to the life of KRISHNA. The same subject occupies a considerable portion of the *Hari Vaní* section of the *Mahábhárat*, of the *Pátála* section of the *Padma Purána*, the fifth section of the *Vishnú Purána*, and the whole of the *Ádi Upapurána*.

HINDU faith¹. In claiming, however, supremacy for KRISHNA, the *Brahma Vaivartta Purāṇa* is most decided, and this work places KRISHNA in a heaven, and society exclusively his own, and derives from him all the objects of existence*.

According to this authority, the residence of KRISHNA is denominated *Goloka*; it is far above the three

¹ Thus in the *Vana Parva* of the *Mahābhārat* [v. 12895 ff.], MĀRKANDEYA MUNI, at the time of a minor destruction of the world, sees, "amidst the waters, an Indian Fig tree of vast size, on a principal branch of which was a bed ornamented with divine coverings, on which lay a child with a countenance like the moon." The saint, though acquainted with the past, present, and future, cannot recognise the child, who therefore appears of the hue, and with the symbols of KRISHNA, and desires the sage to rest within his substance from his weary wanderings over the submerged world.

In the *Bhāgavat* [X; 3, 9. 10.] it is stated, that when first born, VASUDEVA beheld the child of the hue of a cloud, with four arms, dressed in a yellow garb, and bearing the weapons, the jewels and the diadem of VISHNŪ:

तमद्भुतं बालकमम्बजेक्षणं चतुर्भुजं शङ्खगदाकुदायुधं श्रीवत्सलच्छं
गलशोभिकीकुम्भं पद्माक्षरं सान्द्रपद्मोदसीमगं । महार्हवैदूर्यकि-
रीटकुण्डलविषापरिष्वक्तसहस्रकुन्तलं उद्दामकाञ्चङ्गदकङ्कणादि-
भिर्विरोचमानं वसुदेव ऐक्षत ॥

and the same work describes YASODA, his adoptive mother, as seeing the universe in the mouth of the child [X, 7, 36. 37. (30. 31. Calcutta edition):

पीतप्रायस्य जननी सुतस्य हचिरस्मितम् ।
मुखं लालयती राजन् जुम्भतो ददृशे हृदम् ॥
खं रोदसी ज्योतिरनीकमाशाः सूर्येन्दुवह्निश्चसनाम्बुधीश्च ।
दीपान्नगांस्तद्दुहितृर्वनानि भूतानि यानि स्थिरजङ्गमानि ॥

[Journal of the As. Soc. of Bengal, Vol. I, p. 217-37.]

worlds, and has, at five hundred millions of Yojanas below it, the separate *Lokas* of VISHNU and ŚIVA, *Vaiṣṇava*, and *Kailās*. This region is indestructible whilst all else is subject to annihilation, and in the centre of it abides KRISHNA, of the colour of a dark cloud, in the bloom of youth, clad in yellow raiment splendidly adorned with celestial gems, and holding a flute. He is exempt from *Máyá*, or delusion, and all qualities, eternal, alone, and the *Paramátmá*, or supreme soul of the world.

KRISHNA being alone in the *Goloka*, and meditating on the waste of creation, gave origin to a being of female form endowed with the three *Guṇas*, and thence the primary agent in creation. This was *Prakṛiti*, or *Máyá*, and the system so far corresponds with that of the other Vaishnavas, and of the *Purāṇas* generally speaking. They having adopted, in fact, the *Sāṅkhya* system, interweaving with it their peculiar sectarial notions.

Crude matter, and the five elements, are also made to issue from KRISHNA, and then all the divine being NÁRÁYAṆA, or VISHNU, proceeds from his right side, MAHADEVĀ from his left, BRAHMÁ from his hand, DHARMA from his breath, SARASWATĪ from his mouth, LAKSHMĪ from his mind, DURGĀ from his understanding, RÁDHĀ from his left side. Three hundred millions of *Gopīs*, or female companions of RÁDHĀ, exude from the pores of her skin, and a like number of *Gopas*, or companions of KRISHNA, from the pores of his skin, the very cows and their calves, properly the tenants

of *Goloka*, but destined to inhabit the Groves of *Brindávan*, are produced from the same exalted source.

In this description of creation, however, the deity is still spoken of as a young man, and the *Purána* therefore affords only indirect authority in the marvels it narrates of his infancy for the worship of the child. Considering, however, that in this, or in any other capacity, the acts of the divinity are his *Líla*, or sport, there is no essential difference between those who worship him either as a boy or as a man, and any of his forms may be adored by this class of *Vaishnávas*, and all his principal shrines are to them equally objects of pilgrimage. As the elements and chief agents of creation are thus said to proceed from the person of KRISHNA, it may be inferred that the followers of this creed adopt the principles of the *Vedánta* philosophy, and consider the material world as one in substance, although in an illusory manner, with the supreme. Life is also identified with spirit, according to the authority of a popular work¹. None of the

¹ According to the *Várttá*, VALLABHA advocated this doctrine with some reluctance, by the especial injunction of the juvenile *Krishna*:

तब श्री आचार्य जी ने कहा । जो तुम जीव की स्वभाव जानती हो दोषवंत है । तो तुम से सम्बन्ध कैसे होय । तब श्री आचार्य जी से श्री ठाकुर जी कहें । जो तुम जीव को ब्रह्म सम्बन्ध करो हो तिन को अङ्गीकार करेंगे ॥

"Then *Āchārj Jī* said, you know the nature of Life, it is full of defects, how can it be combined with you? - to which *Śrī Thākūr Jī* (KRISHNA) replied: Do you unite *Brahma* and *Life* in

philosophical writings of the chief teachers of this system have been met with.

Amongst other articles of the new creed, VALLABHA introduced one, which is rather singular for a Hindu religious innovator or reformer: he taught that privation formed no part of sanctity, and that it was the duty of the teachers and his disciples to worship their deity, not in nudity and hunger, but in costly apparel and choice food, not in solitude and mortification, but in the pleasures of society, and the enjoyment of the world. The *Gosáins*, or teachers, are almost always family men, as was the founder VALLABHA; for after he had shaken off the restrictions of the monastic order to which he originally belonged, he married, by the particular order, it is said, of his new god. The *Gosáins* are always clothed with the best raiment, and fed with the daintiest viands by their followers, over whom they have unlimited influence: part of the connexion between the *Guru* and teacher being the three-fold *Samarpan*, or consignment of *Tan*, *Man*, and *Dhan*, body, mind, and wealth, to the spiritual guide. The followers of the order are especially numerous amongst the mercantile community, and the *Gosáins* themselves are often largely engaged, also, in maintaining a connexion amongst the commercial establishments of remote parts of the country, as they are constantly travelling over India, under pretence

what way you will, I shall concur, and thence all its defects will be removed."

of pilgrimage, to the sacred shrines of the sect, and notoriously reconcile, upon these occasions, the profits of trade with the benefits of devotion: as religious travellers, however, this union of objects renders them more respectable than the vagrants of any other sect.

The practices of the sect are of a similar character with those of other regular worshippers: their temples and houses have images of GOPÁL, of KRISHNA and RÁDHÁ, and other divine forms connected with this incarnation, of metal chiefly, and not unfrequently of gold: the image of KRISHNA represents a chubby boy, of the dark hue of which VISHNÚ is always represented: it is richly decorated and sedulously attended; receiving eight times a day the homage of the votaries. These occasions take place at fixed periods and for certain purposes; and at all other seasons, and for any other object, except at stated and periodical festivals, the temples are closed and the deity invisible. The eight daily ceremonies are the following:—

1. *Mangala*; the morning levee: the image being washed and dressed is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat about half an hour after sun-rise: slight refreshments are then presented to it, with betel and *Pán*: lamps are generally kept burning during this ceremony.

2. *Śringāra*; the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court: this takes

place about an hour and a half after the preceding, or when four *Gharis* of the day have elapsed.

3. *Gwála*; the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd; this ceremony is held about forty-eight minutes after the last, or when six *Gharis* have passed.

4. *Rája Bhóga*; held at mid-day, when KRISHNA is supposed to come in from the pastures, and dine: all sorts of delicacies are placed before the image, and both those and other articles of food dressed by the ministers of the temple are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence.

5. *Utthápan*; the calling up; the summoning of the god from his siesta: this takes place at six *Gharis*, or between two and three hours before sun-set.

6. *Bhóga*; the afternoon meal, about half an hour after the preceding.

7. *Sandhyá*; about sun-set, the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied.

8. *Sayan*; retiring to repose: the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betel box and its appurtenances, are left near it. when the votaries retire, and the temple is shut till the ensuing morning.

Upon all these occasions the ceremony is much the

same, consisting in little more than the presentation of flowers, perfumes, and food by the priests and votaries, and the repetition, chiefly by the former, of Sanskrit stanzas in praise of KRISHNA, interspersed with a variety of prostrations and obeisances. There is no established ritual, indeed, in the Hindu religion for general use. nor any prescribed form of public adoration.

Besides the diurnal ceremonials described, there are several annual festivals of great repute observed throughout India: of these, in Bengal and Orissa, the *Rath Jātra*, or procession of JAGANNĀTH in his car, is the most celebrated, but it is rarely held in upper India, and then only by natives of Bengal established in the provinces: the most popular festival at Benares, and generally to the westward, is the *Janmāshṭami*, the nativity of KRISHNA, on the eighth day of *Bhādra* (August¹). Another is the *Rās Yātra*, or annual

¹ Great difference of practice prevails on occasion of this observance. KRISHNA was born on the eighth lunar day of the waning moon of *Bhādra*, at midnight, upon the moon's entrance into *Rohini*, in commemoration of which a fast is to be held on the day preceding his birth, terminating, as usual, in a feast; but the day of his birth is variously determinable, according to the adoption of the civil, the lunar, or lunar-sydereal computations, and it rarely happens that the eighth lunation comprises the same combination of hours and planetary positions, as occurred at KRISHNA's birth. Under these circumstances, the followers of the *Smṛiti*, with the *Śaivas* and *Śāktas*, commence their fast with the commencement of the lunation, whenever that takes place; the *Bāmnūjas* and *Mādhvas* observe such part of the eighth day of the moon's age as includes sun rise, and forms the

quence of this doctrine is the denial of *Moksha*, in its more generally received sense, or that of absorption into the universal spirit, and loss of independent existence after death. The *Yoga* of the *Āivās*, and *Sāyujyam* of the *Vaiśhnavas*, they hold to be impracticable¹.

The Supreme Being resides in *Vaikūṇṭha*, invested with ineffable splendour, and with garb, ornaments, and perfumes of celestial origin, being the husband also of *Lakshmi*, or *glory*, *Bhūmi*, the earth, and *Nilā*, understood to mean *Devī*, or *Durgā*, or personified matter. In his primary form no known qualities can be predicated of him, but when he pleases to associate with *Māyā*, which is properly his desire, or wish, the three attributes of purity, passion, or ignorance, or the *Sattwa*, *Rajas*, and *Tamas Guṇas*, are manifested, as *Vishṇu*, *Brahmā*, and *Śiva*, for the

both are ever indefinable.”—*Mahopaniṣad*: यथा पृथ्वी च सूक्ष्मं च नानावृत्तरसा यथा यथा नद्यः समुद्राश्च शुद्धोदत्तवणे यथा । चोराप-
हाय्यौ च यथा यथा पुंविषयावपि तथा जीविश्वरी भिन्नौ सर्वदेव
विलक्षणी ॥ [ib. p. 69.]

¹ In confirmation of which they adduce texts from the *Purāṇas* and *Vedas*:

“From the difference between Omniscience and partial knowledge, Omnipotence and inferior power, supremacy and subservience, the union of God and Life cannot take place.”—*Garuḍa Purāṇa*: सर्वज्ञात्पञ्चाभेदात्सर्वशक्त्यत्पञ्चक्तिः । स्वात्मव्यपार-
तत्त्व्याभ्यां सन्नो गो जेश्जीवयोः ॥ मां पुरं ॥ “Spirit is Supreme,
and above qualities; Life is feeble and subordinate.”—*Bhāllaveja*
Upaniṣad: आत्मा हि परमस्तत्त्वो ऽधिगुणो जीवो ऽत्यशक्तिरस्-
तत्त्वः । मां ॥

creation, protection, and destruction of the world. These deities, again, perform their respective functions through their union with the same delusive principle to which they owed their individual manifestation. This account is clearly allegorical, although the want of some tangible objects of worship has converted the shadows into realities, and the allegory, when adapted to the apprehensions of ordinary intellects, has been converted into the legend known to the followers of *Kabir*, of the Supreme begetting the Hindu TRIAD by MĀYĀ, and her subsequent union with her sons¹. Other

¹ Colonel MACKENZIE, in his account of the sect, gives this legend in a different and rather unusual form, and one that indicates some relation to the *Śaiva* sects. It is not, however, admitted as orthodox by those members of the sect whom I have encountered, nor do any traces of it appear in the works consulted.

"The Lord of the Creation, by whose supremacy the world is illuminated, and who is infinitely powerful, creating and destroying many worlds in a moment, that Almighty Spirit, in his mind, contemplating the creation of a world for his pleasure, from his wishes sprung a goddess, named Itcha Sacktee; at her request, he directed her to create this world. Then the Sacktee, by the authority of God, immediately created three divine persons, generally called by Hindus the Moortee-trium, by their several names of Brahma, Vishnū and Siva, committing to them, separately, their respective charges in the expected world; Surstee, Sthutee, and Sayom, or the power of creating, nourishing, and destroying. When she had made these three lords, she requested of one after the other, that they might be her consort; but Brahma and Vishnū, disapproving of her request, she consumed them with the fire of her third eye, and proposed the same thing to Siva; then Sadaseevū, considering in his mind that

legends are current amongst the MĀDHWAS, founded on this view of the creation, in which BRAHMĀ and ŚIVA and other divinities are described as springing from his mind, his forehead, his sides, and other parts of his body. They also receive the legends of the *Vaishṇava Purāṇas*, of the birth of BRAHMĀ from the *Lotus*, of the navel of VISHṆU, and of RUDRA from the tears shed by BRAHMĀ on being unable to comprehend the mystery of creation.

The modes in which devotion to VISHṆU is to be expressed are declared to be three, *Ankana*, *Nāma-karaṇa*, and *Bhajana*, or marking the body with his symbols¹, giving his names to children, and other ob-

her demands were not agreeable to the divine law, replied that he could not be her consort, unless she granted her third eye to him. The goddess was pleased with his prudence, and adorned him with her third eye. So soon as Siva was possessed of that, he immediately destroyed her by a glance of the flaming eye, and revived Brahma and Vishnu, and of her ashes made three goddesses, Saraswatee, Latchmi; and Paravatee, and united one of them to each of the Trimoortee."

(*Account of the Marda Goroos*.—*Asiatic Annual Register*, 1804.)

This legend is probably peculiar to the place where it was obtained, but the ideas and the notions adverted to in the text appear to have been misunderstood by Dr. BUCHANAN, who observes, that the MARDAS believe in the generation of the gods, in a literal sense, thinking VISHṆU to be the Father of BRAHMĀ, and BRAHMĀ the Father of ŚIVA.—*Mysore*, Vol. I, 14.

¹ Especially with a hot iron, which practice they defend by a text from the VEDAS. Whose body is not cauterised, does not obtain liberation. अतप्तगुर्न तदा मोक्षमश्नुते ॥ [Sarvad. S. p. 64.] To which, however, *Sankarāchārya* objects, that *Tapna* does not

jects of interest, and the practice of virtue in word act, and thought. Truth, good council, mild speaking, and study belong to the first; liberality, kindness, and protection, to the second, and clemency, freedom from envy, and faith, to the last. These ten duties form the moral code of the *Mádhvas**.

The usual rites of worship¹, as practiced by the *Vaishnavas* of this sect, are observed, and the same festivals. In the *Pújá*, however, there is one peculiarity which merits notice as indicative of a friendly leaning towards the *Śaiva* sects: the images of ŚIVA, DURGA, and GANESA are placed on the same shrine with the form of VISHNU, and partake in the adoration offered to his idol. Rites are conducive to final happiness only, as they indicate a desire to secure the favor of VISHNU. The knowledge of his supremacy is essential to the zeal with which his approbation may be sought, but they consider it unnecessary to attempt an identification with him by abstract meditation, as

mean canterised, but purified with *Tapas*, or ascetic mortification.—

* [Sarvad. S. p. 65.]

¹ The daily ceremonies at *Udipi* are of nine descriptions: 1. *Malavisarjana*, cleaning the temple, 2. *Upasthāna*, awaking Kṛishṇa, 3. *Panchāmṛita*, bathing him with milk, &c., 4. *Udvartana*, cleaning the image, 5. *Tīrtha Pújá*, bathing it with holy water, 6. *Alankāra*, putting on his ornaments, 7. *Avṛitta*, addressing prayers and hymns to him, 8. *Mahāpújá*, presenting fruits, perfumes, &c., with music and singing, 9. *Rātri Pújá*, nocturnal worship, waving lamps before the image, with prayers, offerings, and music.

that is unattainable¹.—Those who have acquired the regard of VISHNU are thereby exempted from future birth, and enjoy felicity in *Vaikuṇṭha* under four conditions, as *Sārūpya*, similarity of form, *Sālokya*, visible presence, *Sānnidhya*, proximity, and *Sārshthi*, equal power*.

Besides the writings of the founder, the following works are considered as forming the *Śāstra*, or scriptural authority, of this sect. The four Vedas, the *Mahābhārat*, the *Pāncharātra*, and the genuine or original *Rāmāyaṇa*.

It seems not improbable, that the founder of the *Mādhwa* sect was originally a *Śaiva* priest, and, although he became a convert to the *Vaiśhṇava* faith, he encouraged an attempt to form a kind of compromise or alliance between the *Śaivas* and *Vaiśhṇavas*. MADHWA was first initiated into the faith of ŚIVA at *Anantēśwar*, the shrine of a *Linga*, and one of his names, *ĀNANDA TĪRTHA*, indicates his belonging to the class of *Daśnāmī Gosāins*, who were instituted by ŚANKARĀCHĀRYA; one of his first acts was to establish a *Sālagrām*, a type of VISHNU, at the shrine of SUBRAHMAṆYA, the warrior son of ŚIVA, and, as observed above, the images of ŚIVA are allowed to par-

¹ "Emancipation is not obtained without the favour of VISHNU. His favour is obtained from knowledge of his excellence, and not from a knowledge of his identity."—*Śruti*: मोक्षसु विष्णु-प्रसादान्तरेण न लभ्यते प्रसादस्य गुणोत्कर्षज्ञानादेव नाभेदज्ञानात् । [Sarvad. S. p. 68.]

* [See also *Mahānārāyaṇa Upan.* 15. ap. Weber, *Ind. Stud.* II, 94.]

take, in the *Mádhwa* temples, of the worship offered to *VISHNU*. The votaries of the *Mádhwa Gurus*, and of the *Śankaráchári Gosáins*, offer the *Namaskár*, or reverential obeisance, to their teachers mutually, and the *Śringeri* Mahant visits *Udipi*, to perform his adorations at the shrine of *KRISHNA*. It is evident, therefore, that there is an affinity between these orders, which does not exist between the *Śaivas* and *Vaishnavas* generally, who are regarded by the *Mádhwas*, even without excepting the *Rámánujas*, as *Páshańdís*, or *heretics*, whether they profess the adoration of *VISHNU* or of *ŚIVA*.

SANAKÁDI SAMPRADÁYÍS, or NIMÁVATS.

This division of the *Vaishnáva* faith is one of the four primary ones, and appears to be of considerable antiquity: it is one also of some popularity and extent, although it seems to possess but few characteristic peculiarities beyond the name of the founder, and the sectarial mark.

NIMBÁDITYA is said to have been a *Vaishnáva* ascetic, originally named *Bháskara Achárya*, and to have been, in fact, an incarnation of the *sun* for the suppression of the heretical doctrines then prevalent: he lived near *Brindávan*, where he was visited by a *Dańdí*, or, according to other accounts, by a *Jaina* ascetic, or *Jatí*, whom he engaged in controversial discussion till sunset: he then offered his visitant some refreshment, which the practice of either mendicant renders unlawful after dark, and which the guest was,

therefore, compelled to decline: to remove the difficulty; the host stopped the further descent of the sun, and ordered him to take up his abode in a neighbouring *Nimb* tree, till the meat was cooked and eaten: the sun obeyed, and the saint was ever after named *Nimbárka*, or *Nimbáditya*, or the *Nimb* tree sun.

The *Nimávats* are distinguished by a circular black mark in the centre of the ordinary double streak of white earth, or *Gopíchandan*: they use the necklace and rosary of the stem of the *Tulasi*: the objects of their worship are KRÍSHNA and RÁDHÁ conjointly: their chief authority is the *Bhágavat*, and there is said to be a *Bhášhya* on the *Vedas* by NIMBÁRKA: the sect, however, is not possessed of any books peculiar to the members, which want they attribute to the destruction of their works at *Mathurá* in the time of Aurengzeb.

The *Nimávats* are scattered throughout the whole of Upper India. They are met with of the two classes, coenobitical and secular, or *Viraktas* and *Grihastas*, distinctions introduced by the two pupils of NIMBÁRKA, KEŚAVA BHÁTT, and HARI VYÁS: the latter is considered as the founder of the family which occupies the pillow of NIMBÁRKA at a place called *Dhruva Kshetra*, upon the Jamná, close to *Mathurá*: the *Mahant*, however, claims to be a lineal descendant from NIMBÁRKA himself, and asserts the existence of the present establishment for a past period of 1400 years: the antiquity is probably exaggerated: the *Nimávats* are very numerous about *Mathurá*, and they are also

the most numerous of the *Vaishṇava* sects in Bengal, with the exception of those who may be considered the indigenous offspring of that province.

VAISHŌAVAS OF BENGAL.

The far greater number of the worshippers of VISHŌU, or more properly of KRISHŌA, in Bengal, forming, it has been estimated, one-fifth of the population of the province¹, derive their peculiarities from some *Vaishṇava* Brahmans of *Nadiya* and *Sāntipur*, who flourished about the end of the fifteenth century. The two leading men in the innovation then instituted were ADWAITĀNAND and NITYĀNAND, who, being men of domestic and settled habits, seem to have made use of a third, who had early embraced the ascetic order, and whose simplicity and enthusiasm fitted him for their purpose, and to have set up CHAITANYA as the founder and object of a new form of *Vaishṇava* worship.

The history of CHAITANYA has been repeatedly written, but the work most esteemed by his followers is the *Chaitanya Charitra* of BRĪNDĀVAN DĀS, which was compiled from preceding works by MURĀRI GUPTA and DĀMODARA, who were the immediate disciples of CHAITANYA, and who wrote an account, the first of his life as a *Grihastha*, or the *Ādi Lilā*, and the second of his proceedings as a pilgrim and ascetic, or

¹ WARD on the Hindus, 2, 175. In another place he says five-sixteenths, p. 448.

the *Madhya* and *Anta Lílá*. An abridgment of the composition of BRINDÁVAN DÁS, under the title of *Chaitanya Charitámrita*, was made by KRISHNA DÁS about 1590: although described by the author as an abridgment, it is a most voluminous work, comprising, besides anecdotes of CHAITANYA and his principal disciples, the expositions of the doctrines of the sect: it is written in Bengali, but it is interspersed most thickly with the Sanskrit texts on which the faith is founded, and which are taken from the *Brahma Sanhitá*, the *Vishnu Purána*, the *Bhagavad Gítá*, and, above all, the *Śrī Bhágavat*, the work that appears about this period to have given a new aspect to the Hindu faith throughout the whole of Hindustan. The accounts we have to offer of CHAITANYA and his schism are taken from the *Chaitanya Charitámrita*.

CHAITANYA was the son of a Brahman settled at *Nadiya*, but originally from *Śríhatta*, or *Silhet*. His father was named JAGANNÁTH MISRA, and his mother SACHÍ: he was conceived in the end of Magha 1484, but not born till *Phalgun* 1485, being thirteen months in the womb—his birth was accompanied by the usual portentous indications of a super-human event, and, amongst other circumstances, an eclipse of the moon was terminated by his entrance into the world. CHAITANYA was, in fact, an incarnation of KRISHNA, or *Bhagaván*, who appeared for the purpose of instructing mankind in the true mode of worshipping him in this age: with the like view he was, at the same time, incarnate in the two greater teachers of

the sect as principal *Anśas*, or portions of himself, animating the form of ADWAITÁNAND, whilst NITYÁNAND was a personal manifestation of the same divinity, as he had appeared formerly in the shape of BALARÁMA: the female incarnation was not assumed on this occasion, being, in fact, comprised in the male, for RÁDHÁ, as the *Púrṇa-Śakti*, or comprehensive energy, and KRÍSHṆA, as the *Púrṇa-Śaktimán*, or possessor of that energy, were both united in the nature of the *Nadiya* saint.

The father of CHAITANYA died in his son's childhood, and his elder brother, VIŚVARÚPA, had previously assumed the character of an ascetic: to take care of his mother, therefore, CHAITANYA refrained from following his inclinations, and continued in the order of the *Grihastha*, or householder. till the age of twenty-four, during which time he is said to have married the daughter of VALLABHÁCHÁRYA. At twenty-four¹, he shook off the obligations of society, and becoming a *Vairági*, spent the next six years in a course of peregrinations between *Mathurá* and *Jagannáth*, teaching his doctrines, acquiring followers, and extending the worship of KRÍSHṆA. At the end of this period, having nominated ADWAITÁCHÁRYA and NITYÁNAND to preside over the *Vaishṇavas* of Bengal, and RÚPA and SANÁTANA over those of *Mathurá*, CHAITANYA settled at *Niláchal*, or *Cuttack*, where he remained twelve

¹ Not forty, as stated by Mr. WARD (2, 173): his whole life little exceeded that age, as he disappeared at forty-two.

years, engaging deeply in the worship of *Jagannáth*, to whose festival he seems at least to have communicated great energy and repute¹. The rest of his time was spent in tuition and controversy, and in receiving the visits of his disciples, who came annually, particularly the Bengalis, under ADWAITA and NITYÁNAND to *Niláchal* in the performance of acts of self denial, and in intent meditation on KRISHNA: by these latter means he seems to have fallen ultimately into a state of imbecility approaching to insanity, which engendered perpetually beatific visions of KRISHNA, RÁDHÁ, and the GORÍS: in one of these, fancying the sea to be the *Jamna*, and that he saw the celestial cohort sporting in its blue waters, he walked into it, and fainting with ecstasy, would have been drowned, if his emaciated state had not rendered him buoyant on the waves: he was brought to shore in a fisherman's net, and recovered by his two resident disciples, SVARÚPA and RÁMÁNAND: the story is rendered not improbable by the uncertain close of CHAITANYA's career: he disappeared; how, is not known: of course

¹ It may be observed, that in the frequent descriptions of the celebration of the *Rath Yatra*, which occur in the work of KRISHNA DÁS, no instance is given of self-sacrifice amongst the numerous votaries collected, neither is there any passage that could be interpreted as commendatory of the practice: it is, in fact, very contrary to the spirit of *Vaishnáva* devotion, and is probably a modern graft from *Saiva* or *Sákta* superstition. ABULFAZI does not notice the practice, although he mentions that those who assist in drawing the car think thereby to obtain remission of their sins.

his disciples suppose he returned to *Vaikuṇṭha*, but we may be allowed to conjecture the means he took to travel thither, by the tale of his marine excursion, as it is gravely narrated by KRISHNA DĀS: his disappearance dates about A. D. 1527.

Of ADWAITĀNAND and NITYĀNAND no marvels, beyond their divine pervasion, are recorded: the former, indeed, is said to have predicted the appearance of KRISHNA as CHAITANYA; a prophecy that probably wrought its own completion: he sent his wife to assist at the birth of the saint, and was one of his first disciples. ADWAITĀNAND resided at *Śāntipur*, and seems to have been a man of some property and respectability: he is regarded as one of the three *Prabhūs*, or *masters* of the sect, and his descendants, who are men of property, residing at *Śāntipur*, are the chief *Gosāins*, or spiritual superiors, conjointly with those of NITYĀNAND, of the followers of this faith. NITYĀNAND was an inhabitant of *Nadiya*, a *Rādhīya* Brahman, and a householder: he was appointed especially by CHAITANYA, the superior of his followers in Bengal, notwithstanding his secular character, and his being addicted to mundane enjoyments¹: his descendants

¹ Thus, according to KRISHNA DĀS, when RAGHUNĀTH DĀS visits him, he finds him at a feast with his followers, eating a variety of dainties; amongst others a dish called *Pulṇa*, and when he good humouredly notices it, NITYĀNAND replies:—

गोपजाति आमि बङ्गगोपसङ्गे आमि सुखपाइ ए पुखीन भोजन रङ्गे ॥
 "I am of the *Gopa* cast (i. e. fig.: a companion of KRISHNA, the

are still in existence, and are divided into two branches: those of the male line reside at *Khorda*, near Barrackpore; and those of the female at *Bálagor*, near *Sukhságar*: there are other families, however, of nearly equal influence in various parts of Bengal, descended from the other *Gosáins*, the *Kavirájas* and original *Mahants*.

Besides the three *Prabhus*, or CHAITANYA, ADWAITA, and NITYÁNAND, the *Vaishnávas* of this order acknowledge six *Gosáins* as their original and chief teachers, and the founders, in some instances, of the families of the *Gosáins* now existing, to whom, as well as to the *Gokulastha Gosáins*, hereditary veneration is due. The six *Gaudíya*, or Bengal, *Gosáins*, appear to have all settled at *Brindávan* and *Mathurá*, where many of their descendants are still established, and in possession of several temples: this locality, the agreement of dates, and the many points of resemblance between the institutions of VALLABHA and CHAITANYA render it extremely probable that their origin was connected, and that a spirit of rivalry and opposition gave rise to one or other of them.

The six *Gosáins* of the Bengal *Vaishnávas* are RÚPA,

cow-herd), and am amidst many *Gopas*, and such as we are, consider *Pulína* a delicacy."

A verse is also ascribed to him, said to have become proverbial:

मत्स्येर् श्रोत्र कामिनीर् कोल् । आनन्दे तोरासवे हरिहरि बोल् ॥

"Let all enjoy fish, broth, and woman's charms—be happy, and call upon HARI."

SANÁTAN, JÍVA, RAGHUNÁTH BHÁṬṬ, RAGHUNÁTH DÁS, and GOPÁL BHÁṬṬ. RÚPA and SANÁTAN¹ were brothers in the employ of the Mohammedan governor of Bengal, and were hence regarded as little better than *Mlechhas*, or outcasts, themselves: the sanctity of CHAITANYA'S life and doctrine induced them to become his followers, and as it was a part of his system to admit all castes, even Musalmans, amongst his disciples, they were immediately enlisted in a cause, of which they became the first ornaments and supports: they were men of learning, and were very indefatigable writers, as we shall hereafter see, and the foundation of two temples at *Bṛindávan*, the most respectable reliques of the Hindu faith existing in upper Hindustan, is ascribed to their influence and celebrity². JÍVA was the nephew

¹ From the indistinct manner in which they are conjointly described in the *Bhaktá Málá* it might be thought that *Rúpa Sanátana* was but a single individual, but, in one passage, the work indicates their being two brothers, conformably to the *Charitámríta*, and the tradition in general currency. [Price's *Hindee and Hindust. Selections* I, p. 132.]

² The temples of *Govind Deva* and *Madanmohan*, both in ruins; a Sanskrit inscription in the former, however, attributing it to MÂN SINH DEVA, a descendant of PRÍTHU RÁO, is dated Samvat 1647, or A. D. 1591. Besides the authority of KRÍSHNÁ DÁS for these two brothers being cotemporary with CHAITANYA, who died in 1527, I have a copy of the *Vidagdha Mádharma*, of which RÚPA is the author, dated 1525; it is not therefore likely, that SANÁTAN actually founded the temple of *Govind Deva*, although he may have been instrumental to its being undertaken. The interior of this temple is far superior to any of the religious structures to be met with along the *Ganges* and *Jamna*, and may almost be

of the preceding, the son of their younger brother: he was likewise an author, and the founder of a temple at *Brindávan*, dedicated to *Rádhá Dámodara*. RAGHUNÁTH BHATÍ and RAGHUNÁTH DÁS were both Brahmans of Bengal, but they established themselves in the vicinity of *Mathurá* and *Brindávan*. GOPÁL BHATÍ founded a temple and establishment at *Brindávan*, which are still maintained by his descendants; the presiding deity is RÁDHÁ RAMAÑA.

Next to the six *Gosáins*, several learned disciples and faithful companions of CHAITANYA are regarded with nearly equal veneration: these are ŚRÍNIVÁS, GADÁDHAR *Pañdit*, ŚRÍ SVARÚPA, RÁMÁNAND, and others, including HARI DÁS: the last, indeed, has obtained almost equal honour with his master, being worshipped as a divinity in some places in Bengal. It is recorded of him, that he resided in a thicket for many years, and during the whole time he repeated the name of KRISHÑA three hundred thousand times daily. In addition to these chiefs, the sect enumerates eight *Kavi Rájas*, or eminent and orthodox bards, amongst whom is KRISHÑA DÁS, the author of the *Chaitanya Charitámrita*, and they also specify sixty-four *Mahantas*, or heads of religious establishments.

The object of the worship of the CHAITANYAS is

considered handsome: the exterior of that of *Madanmohan* is remarkable for its being built something after the plan of the pyramidal temples of *Tanjore*; or rather its exterior corresponds with that of the temples at *Bhuvaneśvara*, in *Cuttack*. As. Res. Vol. XV, plate.

KRISHNA: according to them he is *Paramátmá*, or supreme spirit, prior to all worlds, and both the cause and substance of creation: in his capacity of creator, preserver, and destroyer he is BRAHMÁ, VISHŪ, and ŚIVA, and in the endless divisions of his substance or energy he is all that ever was or will be: besides these manifestations of himself, he has, for various purposes, assumed specific shapes, as *Avatárs*, or descents; *Anśas*, or portions; *Anśánsás*, portion of portions, and so on ad infinitum: his principal appearance and, in fact, his actual sensible manifestation was as KRISHNA, and in this capacity he again was present in CHAITANYA, who is therefore worshipped as the deity, as are the other forms of the same god, particularly as GOPÁL, the cow-herd, or GOPÍNÁTH, the lord of the milk-maids of *Brindávan*; his feats, in which juvenile characters are regarded, are his *Lílá*, or sport.

It is not worth while to enter upon the prolix series of subtle and unmeaning obscurities in which this class of KRISHNA's worshippers envelop their sectarian notions: the chief features of the faith are the identification of *Vishnu* with *Brahma*, in common with all the *Vaishnáva* sects, and the assertion of his possessing, in that character, sensible and real attributes, in opposition to the *Vedánta* belief of the negative properties of God: these postulates being granted, and the subsequent identity of KRISHNA and CHAITANYA believed, the whole religious and moral code of the sect is comprised in one word, *Bhakti*, a term that signifies

a union of implicit faith with incessant devotion, and which, as illustrated by the anecdote of HARI DÁS above given, is the momentary repetition of the name of KRISHNA, under a firm belief, that such a practice is sufficient for salvation.

The doctrine of the efficacy of *Bhakti* seems to have been an important innovation upon the primitive system of the Hindu religion. The object of the *Vedas*, as exhibiting the *Vedānta*, seems to have been the inculcation of fixed religious duties, as a general acknowledgment of the supremacy of the deities, or any deity, and, beyond that, the necessity of overcoming material impurities by acts of self-denial and profound meditation, and so fitting the spiritual part for its return to its original sources; in a word, it was essentially the same system that was diffused throughout the old pagan world. But the fervent adoration of any one deity superseded all this necessity, and broke down practice and speculation, moral duties, and political distinctions. KRISHNA himself declares in the *Bhāgavat*, that to his worshipper that worship presents whatever he wishes—paradise, liberation, Godhead, and is infinitely more efficacious than any or all observances, than abstraction, than knowledge of the divine nature, than the subjugation of the passions, than the practice of the *Yoga*, than charity, than virtue, or than any thing that is deemed most meritorious¹. Another singular and important consequence

¹ यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् । योगिनः दानधर्मेण

results from these premises, for as all men are alike capable of feeling the sentiments of faith and devotion, it follows, that all castes become by such sentiments equally pure. This conclusion indeed is always admitted, and often stoutly maintained in theory, although it may be doubted whether it has ever been acted upon, except by CHAITANYA himself and his immediate disciples, at a period when it was their policy to multiply proselytes¹. It is so far observed,

त्रेयोभिरितरैरपि । सर्वं मङ्गलक्रियोगेन मङ्गलतो लभते ऽज्ञसा । स्वर्गा-
पवर्गे मङ्गलम कथञ्चिद्यदि वाञ्छति ॥ *Bhāgavat*, 11th Section
[20, 33. 34. See also BURNOUR, *Bhāg. Pur.*, Vol. I, p. c.].

¹ CHAITANYA admitted amongst his followers five *Paṭhāns*—who purposed to attack and plunder him, but were stopped by his sanctity, and converted by his arguments: one of these, who was a *Pir*, he new-named RĀM DĀS, another, their leader, was a young prince (*a Rājākumār*) whom he named *Bijjili Khān*. CHAITANYA communicated the *Upadeśa*, or initiating *Mantra*, to them, and they all became famous *Vaiṣṇavas*; पाठान वैष्णवनि-
हेल तारं ख्याति ॥ CHAITANYA uniformly maintains the pre-emi-
nence of the faith over caste: the mercy of God, he says, re-
gards neither tribe nor family: ईश्वरैर कृपा जाति कुल नाहि माने ॥
KRISHṆA did not disdain to eat in the house of *Vidura*, a *Sūdra*:
विदुरैर घरे कृष्ण करिख भोजन ॥ and he cites *Sanskrit* texts for
his authority—as शुचिसङ्गतिदीप्ताग्निः दग्धदुर्जातिकल्पः । श्रपा-
यो ऽपि बुधेः स्नायो न वेदो ऽपि नास्तिकः ॥ “The *Chāndāla*,
whose impurity is consumed by the chastening fire of holy faith,
is to be revered by the wise, and not the unbelieving ex-
pounder of the *Vedas*.” Again: न मे भक्तश्चतुर्वेदी मङ्गलः श्रपचः
प्रियः । तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम् ॥ “The teacher
of the four *Vedas* is not my disciple; the faithful *Chāndāla* en-
joys my friendship; to him be given, and from him be received:
let him be revered, even as I am revered.” These pas-

however, that persons of all castes and occupations are admitted into the sect, and all are at liberty to sink their civil differences in the general condition of mendicant and ascetic devotees, in which character they receive food from any hands, and of course eat and live with each other without regard to former distinctions. As followers of one faith all individuals are, in like manner, equally entitled to the *Prasád*, or food which has been previously presented to the deity, and it is probably the distribution of this, annually, at *Jagannáth*, that has given rise to the idea, that at this place all castes of Hindus eat together: any reservation, however, on this head is foreign to the tenets of this sect, as well as of the *Rámánandí Vaishñavas*¹, and in both community of schism is a close connecting link, which should, in deed as well as word, abrogate every other distinction.

The *Bhakti* of the followers of this division of the Hindu faith is supposed to comprehend five *Rasas* or *Ratis*, tastes or passions: in its simplest form it is mere *Sánti*, or quietism, such as was practiced by the *Yogendras*, or by sages, as *SANAKA* and his brethren, and other saints: in a more active state it is servitude, or *Dásya*, which every votary takes upon himself; a higher condition is that of *Sákhyá*, a personal regard or friendship for the deity, as felt by *BHÍMA*,

sages are from the *Chaitanya Charitámrita*,² where many others of similar purport may be found.

¹ See remark on the *Rámánandí Vaishñavas*; page 56.

ARJUNA, and others, honoured with his acquaintance. *Vátsalya*, which is a higher station, is a tender affection for the divinity, of the same nature as the love of parents for their children, and the highest degree of *Bhakti* is the *Mádhurya*, or such passionate attachment as that which pervaded the feelings of the *Gopis* towards their beloved KRISHNA.

The modes of expressing the feelings thus entertained by his votaries towards KRISHNA do not differ essentially from those prevalent amongst the followers of the *Gokulastha Gosáins*: the secular worshippers, however, pay a less regular homage in the temples of KRISHNA, and in most parts of Bengal his public adoration occurs but twice a day, or between nine and twelve in the morning, and six and ten at night: occasionally, however, it does take place in a similar manner, or eight times a day. The chief ritual of the Bengal *Vaishnavas* of the class is a very simple one, and the *Náma Kirtana*, or constant repetition of any of the names of KRISHNA, or his collateral modifications, is declared to be the peculiar duty of the present age, and the only sacrifice the wise are required to offer; it is of itself quite sufficient to ensure future felicity: however, other duties, or *Sádhana*s, are enjoined, to the number of sixty-four, including many absurd, many harmless, and many moral observances; as fasting every eleventh day, singing and dancing in honour of KRISHNA, and suppressing anger, avarice, and lust. Of all obligations, however, the *Guru Pádásraya*, or servile veneration of the spiritual teacher, is the

most important and compulsory: the members of this sect not only are required to deliver up themselves and every thing valuable to the disposal of the *Guru*, they are not only to entertain full belief of the usual *Vaishṇava* tenet, which identifies the votary, the teacher, and the god, but they are to look upon the *Guru* as one with the present deity, as possessed of more authority even than the deity, and as one whose favour is more to be courted, and whose anger is more to be deprecated, than even that of KRISHNA himself¹. We have already had occasion to observe that this veneration is hereditary, and is paid to the successor of a deceased *Gosāin*, although, in the estimation perhaps of his own worshippers, he is in his individual capacity more deserving of reprobation than of reverence. This blind and extravagant adoration of the *Guru* is, perhaps, the most irrational of all Hindu irrationalities, and it is but justice to the foun-

¹ On this subject the following text occurs in the *Upāsana Chandāmṛita*: यो मन्त्रः स गुरुः साक्षाद्यो गुरुः स हरिः स्वयम् ॥ "The *Mantra* is manifest in the *Guru*, and the *Guru* is HARI himself." प्रथमं तु गुरुः पूज्यस्ततश्चैव ममार्चनम् । "First the *Guru* is to be worshipped; then I am to be worshipped." गुरुरेव सदाराध्यः श्रेष्ठो मन्त्रादभेदतः । गुरौ तुष्टे हरिस्तुष्टः नान्यथा कल्प-क्रोडिभिः ॥ "The *Guru* is always to be worshipped: he is most excellent from being one with the *Mantra*. HARI is pleased when the *Guru* is pleased: millions of acts of homage else will fail of being accepted." Again: हरी रष्टे गुरुस्त्राता-गुरौ रष्टे न कश्चनः । "When HARI is in anger, the *Guru* is our protector, when the *Guru* is in anger, we have none." These are from the *Bhajanāmṛita*.

ders of the system to acquit them of being immediately the authors of this folly. The earliest works inculcate, no doubt, extreme reverence for the teacher, but not divine worship; they direct the disciple to look upon his *Guru* as his second father, not as his God: there is great reason to suppose, that the prevailing practice is not of very remote date, and that it originates chiefly with the *Śrī Bhāgavat*: it is also falling into some disrepute, and as we shall presently see, a whole division of even CHAITANYA's followers have discarded this part of the system.

Liberation from future terrestrial existence is the object of every form of Hindu worship. The prevailing notion of the means of such emancipation is the re-union of the spiritual man with that primitive spirit, which communicates its individual portions to all nature, and which receives them, when duly purified, again into its essence. On this head, however, the followers of CHAITANYA, in common with most of the *Vaiśṇava* sects, do not seem to have adopted the *Vedānta* notions; and, although some admit the *Sā-yujya*, or identification with the deity, as one division of *Mukti*, others are disposed to exclude it, and none acknowledge its pre-eminence. Their *Moksha* is of two kinds: one, perpetual residence in *Svarga*, or Paradise, with possession of the divine attributes of supreme power, &c. and the other, elevation to *Vaikuṇṭha*—the heaven of VISHṆU, which is free from the influence of *Máyá*, and above the regions of the *Avatárs*, and where they enjoy one or all of the relations to

KRISHNA, which have been enumerated when speaking of the followers of RÁMANUJA and MADHWÁCHÁRYA.

The doctrines of the followers of CHAITANYA are conveyed in a great number of works, both in Sanskrit and Bengali. The sage himself, and the two other *Maháprabhus*, NITYÁNAND and ADWAITA, do not appear to have left any written compositions, but the deficiency was amply compensated by RÚPA and SANÁTAN, both of whom were voluminous and able writers. To RÚPA are ascribed the following works; the *Vidagdha Mádghava*, a drama; the *Lalitá Mádghava*, *Ujvala Nílamaní*, *Dána Kéli Kaumudí*, poems in celebration of KRISHNA and RÁDHÁ; *Bahustavávali*, hymns; *Ashtá-dása Lílá Khaṇḍ*; *Padmávali*, *Govinda Virudávali*, and its *Lakshaṇa*, or exposition; *Mathurá Máhátmya*, panegyric account of Mathurá, *Nátaka Lakshaṇa*, *Laghu Bhágavat*, an abridgment of the *Śrī Bhágavat*, and the *Vraja Vilása Variānam*, an account of KRISHNA's sports in *Bṛindāvan*. SANÁTAN was the author of the *Hari Bhakti Vilás*, a work on the nature of the deity and devotion, the *Rasámṛita Sindhu*, a work of high authority on the same subjects, the *Bhágavat-amṛita*, which contains the observances of the sect, and the *Siddhānta Sāra*, a commentary on the 10th Chapter of the *Śrī Bhágavat*. Of the other six *Gosáins*, JIVA wrote the *Bhágavat Sandarbha*, the *Bhakti Siddhānta*, *Gopála Champú*, and *Upadeśámṛita*, and RAGHUNÁTH DÁS, the *Manasśikshá* and *Gurñaleśa Sukhaḍa*. These are all in Sanskrit. In Bengali, the *Rāgamaya Kōṇa*, a work on subduing the passions.

is ascribed to RÚPA, and *Rasamaya Kaliká*, on devotedness to KRÍSHNA, to SANÁTAN. Other Sanskrit works are enumerated amongst the authorities of this sect, as the *Chaitanya Chandrodaya*, a drama*, *Stava Málá*, *Stavámṛita Lāhari*, by VIŚVANÁTH CHAKRAVARTI; *Bhajanámṛita*, *Śrī Smaraṇa Darpaṇa*, by RÁMCHANDRA Kavirāja; the *Gopīpremámṛita*, a comment on the *Krishna-Karṇámṛita*, by KRÍSHNA DÁS Kavirāja; and the *Krishna Kirtana*, by GOVIND DÁS and VIDYÁPATI.—The biographical accounts of CHAITANYA have been already specified in our notice of the *Chaitanya Charitámṛita*, and besides those, there enumerated, we have the *Chaitanya Mangala*, a history of the saint, by LOCHANA, and the *Gauragaṇoddeśa dipiká*, an account of his chief disciples. The principal works of common reference, and written in *Bengali*, though thickly interspersed with *Sanskrit* texts, are the *Upásanáchandrámṛita*, a ritual, by LÁL DÁS, the *Premabhakti Chandriká*, by THÁKUR Gosáin, the *Páshaṇḍa Dalana*, a refutation of other sects, by RÁDHÁMÁDHAVA, and the *Vaishṇava Varddhana*, by DAIVAKÍ NANDANA. There are no doubt many other works circulating amongst this sect, which is therefore possessed of a voluminous body of literature of its own¹.

* [by KAVIKARṆAPURA.]

¹ The particulars of the above are taken chiefly from the CHAITANYA CHARITÁMṚITA, others from the *Upásaná Chandráṁṛita*, and a few from the list given by Mr. WARD: "Account of the Hindus", Vol. 2, 448.

The *Vaishnavas* of this sect are distinguished by two white perpendicular streaks of sandal, or *Gopichandana*, down the forehead, uniting at the root of the nose, and continuing to near the tip; by the name of *Rádhá Krishná* stamped on the temples, breast and arms; a close necklace of *Tulasi* stalk of three strings, and a rosary of one hundred and eight or sometimes even of a thousand beads made of the stem of the *Tulasi*; the necklace is sometimes made of very minute beads, and this, in upper India, is regarded as the characteristic of the *Chaitanya* sect, but in Bengal it is only worn by persons of the lowest class. The *Chaitanya* sectaries consist of every tribe and order, and are governed by the descendants of their *Gosáins*. They include some *Udásínas*, or *Vairágis*, men who retire from the world, and live unconnected with society in a state of celibacy and mendicancy: the religious teachers are, however, married men, and their dwellings, with a temple attached, are tenanted by their family and dependents. Such cœnobitical establishments as are common amongst the *Rámánandís* and other ascetics are not known to the great body of the *Chaitanya Vaishnavas*.

Besides the divisions of this sect arising from the various forms under which the tutelary deity is worshipped, and thence denominated *Rádháramañís*, *Rádhápatís*, *Vihárijí* and *Govindjí*, and *Yugala Bhaktas*, and which distinctions are little more than nominal, whilst also they are almost restricted to the Bengal *Vaishnavas* about *Mathurá* and *Brindávan*, there are

in Bengal three classes of this sect, that may be regarded as seceders from the principal body; these are denominated *Spashtha Dáyakas*, *Kurtá Bhájas* and *Sáhujas*.

The *Spashtha Dáyakas* are distinguished from perhaps every other Hindu sect in India by two singularities—denial of the divine character, and despotic authority of the *Guru*, and the, at least professedly, platonic association of male and female cœnobites in one conventual abode¹.

The secular followers of this sect are, as usual, of every tribe, and of the *Gṛhastha*, or householder order: the teachers, both male and female, are *Uddásina*, or mendicants and ascetics, and lead a life of celibacy: the sectarial marks are a shorter *Tilaka* than that used by the other *Chaitanyas*, and a single string of *Tulasí* beads worn close round the neck: the men often wear only the *Kaupína*, and a piece of cloth round the waist, like an apron, whilst the women shave their heads, with the exception of a single slender tress: those amongst them who are most rigid in their conduct, accept no invitations nor food from any but persons of their own sect.

The association of men and women is, according to their own assertions, restricted to a residence within the same inclosure. and leads to no other than such intercourse as becomes brethren and sisters, or than

¹ Like the brethren and sisters of the free spirit, who were numerous in Europe in the 13th century. See MOSHEIM 3, 379.

the community of belief and interest, and joint celebration of the praise of KRISHNA and CHAITANYA, with song and dance: the women act as the spiritual instructors of the females of respectable families, to whom they have unrestricted access, and by whom they are visited in their own dwellings: the institution is so far political, and the consequence is said to be actually that to which it obviously tends, the growing diffusion of the doctrines of this sect in Calcutta, where it is especially established.

The *Kartā Bhājas*, or worshippers of the Creator, are a sect of very modern origin, having been founded no longer than thirty years ago by RĀMA ŚARAN PĀLA, a *Gwāla*, an inhabitant of *Ghospara*, a village near *Sukh Sagar*, in Bengal¹. The chief peculiarity of this sect is the doctrine of the absolute divinity of the *Guru*, at least as being the present *Krishna*, or deity incarnate, and whom they therefore, relinquishing every other form of worship, venerate as their *Ishta Devatā*, or elected god: this exclusive veneration is,

¹ See Mr. WARD's account of this sect, Vol. 2, 175; in a note he has given a translation of the *Mantra*: "Oh! sinless Lord — Oh! great Lord, at thy pleasure I go and return, not a moment am I without thee, I am even with thee, save, Oh! great Lord:" the following is the original: कर्ता आचले महामु अमि तोमार सुखे चलि फिरि तिलार्ज तोमा छाडा नहि अमि तोमार सङ्गे आहि दोहार महामु ॥ This is called the *Solah ānā Mantra*, the *Neophyte* paying that sum, or sixteen annas, for it: it is perhaps one singularity in the sect, that this *Mantra* is in Bengali, a common spoken language—in all other cases it is couched in Sanskrit, the language of the gods.

however, comprehended within wide limits: we have seen that it prevails amongst the followers of *Chaitanya* generally, and it need scarcely have been adopted as a schismatical distinction: the real difference, however, is the person, not the character of the *Guru*, and the innovation is nothing, in fact, but an artful encroachment upon the authority of the old hereditary teachers or *Gosáins*, and an attempt to invest a new family with spiritual power: the attempt has been so far successful, that it gave affluence and celebrity to the founder, to which, as well as his father's sanctity, the son, RÁMDULÁL PÁL has succeeded. It is said to have numerous disciples, the greater proportion of whom are women. The distinctions of caste are not acknowledged amongst the followers of this sect, at least when engaged in any of their religious celebrations, and they eat together in private, once or twice a year: the initiating *Mantra* is supposed to be highly efficacious in removing disease and barrenness, and hence many infirm persons and childless women are induced to join the sect.

The remaining division of the Bengal *Vaishnavas* allow nothing of themselves to be known: their professions and practices are kept secret, but it is believed that they follow the worship of *Śakti*, or the female energy, agreeably to the left handed ritual, the nature of which we shall hereafter have occasion to describe.

The chief temples of the Bengal *Vaishnavas*, besides those which at *Dwáraká* and *Brindávan*, and particularly at *Jagannáth*, are objects of universal reverence,

are three, one at *Nadiya* dedicated to CHAITANYA one at *Ambiká* to NITYÁNAND and the same, and one at *Agradwipa* dedicated to GORÍNÁTH: at the latter celebrated *Melá*, or annual fair, is held in the month of March, at which from 50 to 100,000 persons are generally collected.

RÁDHÁ VALLABHÍS.

Although the general worship of the female personifications of the Hindu deities forms a class by itself, yet when individualised as the associates of the divinities, whose energies they are, their adoration becomes so linked with that of the male power, that it is not easy, even to their votaries, to draw a precise line between them: they, in fact, form a part of the system, and *Lakshmi* and *Sítá* are the preferential objects of devotion to many of the followers of RÁMÁNUJA and RÁMÁNAND, without separating them from the communion of the sect.

In like manner RÁDHÁ, the favourite mistress of KRÍSHNA, is the object of adoration to all the sects who worship that deity, and not unfrequently obtains a degree of preference that almost throws the character from whom she derives her importance into the shade: such seems to be the case with the sect now noticed, who worship KRÍSHNA as *Rádhá Vallabha* the lord or lover of RÁDHÁ.

The adoration of RÁDHÁ is a most undoubted innovation in the Hindu creed, and one of very recent origin. The only RÁDHÁ that is named in the *Mahá-*

*bhārat** is a very different personage, being the wife of DURYODHANA's charioteer, and the nurse of KARṆA. Even the *Bhāgavat* makes no particular mention of her amongst the *Gopīs* of *Brindāvan*, and we must look to the *Brahma Vaivartta Purāṇa*, as the chief authority of a classical character, on which the pretensions of RĀDHĀ are founded; a circumstance which is of itself sufficient to indicate the comparatively modern date of the *Purāṇa*.

According to this work**, the primeval being having divided himself into two parts, the right side became KRĪSHṆA, and the left RĀDHĀ, and from their union, the vital airs and mundane egg were generated. RĀDHĀ being, in fact, the *Ichchhā Śakti*, the will or wish of the deity, the manifestation of which was the universe.

RĀDHĀ continued to reside with KRĪSHṆA in *Goloka*, where she gave origin to the *Gopīs*, or her female companions, and received the homage of all the divinities. The *Gopas*, or male attendants of KRĪSHṆA, as we have formerly remarked, were in like manner produced from his person. The grossness of Hindu personification ascribes to the KRĪSHṆA of the heavenly *Goloka* the defects of the terrestrial cowherd, and the RĀDHĀ of that region is not more exempt from the causes or effects of jealousy than the nymph of *Brindāvan*. Being on one occasion offended with KRĪSHṆA for his infidelity, she denied him access to her palace,

* [V, 4759. 60.]

** [II, 45. 46.]

on which she was severely censured by SUDÁMA, a *Gopa*, and confidential adviser of KRISHNA. She therefore cursed him, and doomed him to be born on earth as an *Asura*, and he accordingly appeared as ŚANKHACHÚDA. He retaliated by a similar imprecation, in consequence of which RÁDHÁ was also obliged to quit her high station, and was born at *Bṛindávan* on earth, as the daughter of a *Vaiśya*, named VRISHABHÁNU, by his wife KALÁVATÍ. KRISHNA having, at the same time, become incarnate, was married to her at *Bṛindávan*, when he was fourteen, and she was twelve years of age: as a further result of the imprecation, she was separated from him after he attained maturity, until the close of his earthly career; when she preceded him to the celestial *Goloku*, and was there reunited with him. The following is a further illustration of the notions of RÁDHÁ entertained by this sect. It is the address of GAÑEŚA to her, in the *Brahma Vairavarta Purána**, after she had set the example of presenting offerings to him.

“Mother of the universe, the worship thou hast offered affords a lesson to all mankind. Thou art of one form with *Brahma*, and abidest on the bosom of KRISHNA. Thou art the presiding goddess of his life, and more dear than life to him, on the lotus of whose feet meditate the gods *Brahmá*, *Śiva*, *Śeśha*, and the rest, and *Sanaka* and other mighty munis, and the chiefs of the sages, and holy men, and all the faithful. RÁDHÁ is the created left half, and MÁDHAVA the right, and the great *Lakshmi*, the mother of the world, was made from thy left side. Thou art the

* [IV, 123.]

great goddess, the parent of all wealth, and of the *Vedas*, and of the world. The primeval *Prakṛiti*, and the universal *Prakṛiti* and all the creations of the will, are but forms of thee. Thou art all cause and all effect. That wise *Yogi*, who first pronounces thy name, and next that of KRISHNĀ, goes to his region; but he that reverses this order, incurs the sin of Brahminicide¹. Thou art the mother of the world. The *Paramātmā* HARI is the father. The *Guru* is more venerable than the father, and the mother more venerable than the *Guru*. Although he worship any other god, or even KRISHNĀ, the cause of all, yet the fool in this holy land who reviles RĀDHĪKĀ shall suffer sorrow and pain in this life, and be condemned to hell, as long as the sun and moon endure. The spiritual preceptor teaches wisdom, and wisdom is from mystical rites and secret prayers; but they alone are the prayers of wisdom, that inculcate faith in KRISHNĀ and in you. He who preserves the *Mantras* of the gods through successive births, obtains faith in DURGĀ, which is of difficult acquisition. By preserving the *Mantra* of DURGĀ he obtains SAMBHU, who is eternal happiness and wisdom. By preserving the *Mantra* of SAMBHU, the cause of the world, he obtains your lotus feet, that most difficult of attainments. Having found an asylum at your feet, the pious man never relinquishes them for an instant, nor is separated from them by fate. Having with firm faith received, in the holy land of *Bharata*, your *Mantra* (initiating prayer) from a *Vaishṇava*, and adding your praises (*Stava*) or charm (*Kavacha*), which cleaves the root of works, he delivers himself (from future births) with thousands of his kindred. He who having properly worshipped his *Guru* with clothes, ornaments, and sandal, and assumed thy *Kavacha* (a charm or prayer, carried about the person in a small gold or silver casket) is equal to VIŠṆU himself."

In what respect the *Rādhā Vallabhis* differ from those followers of the Bengali *Goswāins*, who teach the

¹ Accordingly the formula used by the *Rādhā Vallabhi* sect, and the like, is always RĀDHĀ KRISHNĀ, never KRISHNĀ RĀDHĀ.

worship of this goddess in conjunction with KRISHNA, does not appear, and perhaps there is little other difference than that of their acknowledging separate teachers. Instead of adhering to any of the hereditary *Goswains*, the members of this sect consider a teacher named HARI VANS as their founder. This person settled at *Brindavan*, and established a *Math* there, which in 1822 comprised between 40 and 50 resident ascetics. He also erected a temple there that still exists, and indicates, by an inscription over the door, that it was dedicated to *Śrī Rādhā Vallabha* by HARI VANS, in *Samvat* 1641, or A. D. 1585. A manual, entitled *Rādhā Sudhā Nidhi*, which is merely a series of Sanskrit verses in praise of RĀDHĀ, is also ascribed to the same individual. A more ample exposition of the notions of the sect, and of their traditions and observances, as well as a collection of their songs or hymns, is the *Sevā Sakhi Vārit*, a work in *Bhākhā*, in upwards of forty sections. There are other works in the vernacular dialects, and especially in that of *Braj*, or the country about *Mathurā* and *Brindavan*, which regulate or inspire the devotion of the worshippers of *Rādhā Vallabha*.

SAKHĪ BHĀVAS.

This sect is another ramification of those which adopt KRISHNA and RĀDHĀ for the objects of their worship, and may be regarded as more particularly springing from the last named stock, the *Rādhā Vallābhīs*. As RĀDHĀ is their preferential and exclusive divinity,

their devotion to this personification of the *Śakti* of KRISHNA is ridiculously and disgustingly expressed. In order to convey the idea of being as it were her followers and friends, a character obviously incompatible with the difference of sex, they assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women: the preposterous nature of this assumption is too apparent, even to *Hindu* superstition, to be regarded with any sort of respect by the community, and, accordingly, the *Sakhi Bhāvas* are of little repute, and very few in number: they occasionally lead a mendicant life, but are rarely met with: it is said that the only place where they are to be found, in any number, is *Jaypur*: there are a few at Benares, and a few in Bengal.

CHARAN DĀSIS.

Another *Vaishṇava* sect conforming with the last in the worship of *Rādhā* and *Kṛishṇa* was instituted by CHARAN DĀS, a merchant of the *Dhūsar* tribe, who resided at *Dehli* in the reign of the second ALEM-GIR. Their doctrines of universal emanation are much the same as those of the *Vedānta* school, although they correspond with the *Vaishṇava* sects in maintaining the great source of all things, or *Brahma*, to be KRISHNA: reverence of the *Guru*, and assertion of the pre-eminence of faith above every other distinction, are also common to them with other *Vaishṇava* sects, from whom, probably, they only differ in re-

quiring no particular qualification of caste, order, nor even of sex, for their teachers: they affirm, indeed, that originally they differed from other sects of *Vaishnavas* in worshipping no sensible representations of the deity, and in excluding even the *Tulasi* plant and *Sálagrám* stone from their devotions: they have, however, they admit, recently adopted them, in order to maintain a friendly intercourse with the followers of RÁMÁNAND: another peculiarity in their system is the importance they attach to morality, and they do not acknowledge faith to be independent of works: actions, they maintain, invariably meet with retribution or reward: their moral code, which they seem to have borrowed from the *Mádhwas*, if not from a purer source, consists of ten prohibitions. They are not to lie, not to revile, not to speak harshly, not to discourse idly, not to steal, not to commit adultery, not to offer violence to any created thing, not to imagine evil, not to cherish hatred, and not to indulge in conceit or pride. The other obligations enjoined are, to discharge the duties of the profession or caste to which a person belongs, to associate with pious men, to put implicit faith in the spiritual preceptor, and to adore HARI as the original and indefinable cause of all, and who, through the operation of MÁYÁ, created the universe, and has appeared in it occasionally in a mortal form, and particularly as KRISHNA at *Bṛindávan*.

The followers of CHARAN DÁS are both clerical and secular: the latter are chiefly of the mercantile order;

the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments and a single streak of sandal, or *Goptchandana*, down the forehead; the necklace and rosary are of *Tulusi* beads: they wear also a small pointed cap, round the lower part of which they wrap a yellow turban. Their appearance in general is decent, and their deportment decorous; in fact, although they profess mendicity, they are well supported by the opulence of their disciples; it is possible, indeed, that this sect, considering its origin, and the class by which it is professed, arose out of an attempt to shake off the authority of the *Gokulastha Gosáins*.

The authorities of the sect are the *Śrī Bhágavat* and *Gítá*, of which they have *Bhášhá* translations: that of the former is ascribed, at least in parts, to CHARAÑ DÁS himself: he has also left original works, as the *Sandeha Ságar* and *Dharma Jiháj*, in a dialogue between him and his teacher, SUKH DEVA, the same, according to the *Charań Dásis*, as the pupil of VYÁS, and narrator of the *Puráńas*. The first disciple of CHARAÑ DÁS was his own sister, SAHAJI BÁÍ, and she succeeded to her brother's authority, as well as learning, having written the *Sañaj Prakás* and *Solah Nir-ñaya*: they have both left many *Śabdás* and *Kavits*: other works, in *Bhášhá*, have been composed by various teachers of the sect.

The chief seat of the *Charań Dásis* is at Dehli where is the *Samádh*, or monument of the founder: this establishment consists of about twenty resident

members: there are also five or six similar *Maths* at *Dehli*, and others in the upper part of the *Doab*, and their numbers are said to be rapidly increasing.

HARIŚCHANDÍS, SADHNÁ PANTHÍS and MÁDHAVIS.

These sects may be regarded as little more than nominal. The two first have originated, apparently, in the determination of some of the classes considered as outcasts, to adopt new religious as well as civil distinctions for themselves, as they were excluded from every one actually existing. The *Hariśchandís* are *Doms*, or sweepers, in the western provinces: their name bears an allusion to the *Paurāṇik* prince *Hariśchandra*¹, who, becoming the purchased slave of a man of this impure order, instructed his master, it is said, in the tenets of the sect. What they were, however, is not known, and it may be doubted whether any exist.

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preting, cut off her husband's head: finding SADHNÁ regarded her on this account with increased aversion, she accused him of the crime, and as he disdained to vindicate his innocence, his hands were cut off as a punishment, but they were restored to him by JAGANNÁTH. The woman burnt herself on her husband's funeral pile, which SADHNÁ observing exclaimed: "No one knows the ways of women, she kills her husband, and becomes a *Sati*," which phrase has passed into a proverb. What peculiarity of doctrine he introduced amongst the *Vaishnavas* of his tribe, is no where particularised.

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SANNYÁSIS, VAIRÁGIS, &c.

Much confusion prevails in speaking of the mendicant and monastic orders of the Hindus, by the indis-

criminate use of the terms prefixed to this division of our subject, and from considering them as specific denominations. They are, on the contrary, generic terms, and equally applicable to any of the erratic beggars of the Hindus, be they of what religious order they may: they signify, in fact, nothing more than a man, who has abandoned the world, or has overcome his passions, and are therefore equally suitable to any of the religious vagrants we meet with in Hindustan: the term *Fakir* is of equally general application and import, although it is of Mohammedan origin, and in strictness more descriptive of the holy beggars of that faith.

Although, however, *Sannyásis* and *Vairágis*, and other similar denominations are used, and correctly used in a wide acceptance, yet we occasionally do find them limited in meaning, and designating distinct and inimical bodies of men. When this is the case, it may be generally concluded, that the *Sannyásis* imply the mendicant followers of ŚIVA, and the *Vairágis* those of VIṢṆU.

The distinction thus made requires, at its outset, a peculiar exception, for besides the indiscriminate application of the term *Sannyási* to the *Vaishṇavas*, as well as other mendicants; there is a particular class of them to whom it really appertains, these are the *Tridāṇdis*, or *Tridāṇḍi Sannyásis*.

The word *Dāṇḍa* originally imports a *staff*, and it figuratively signifies moral restraint; exercised in three ways especially, or in the control of speech, body,

and mind; or word, deed, and thought: a joint reference to the literal and figurative sense of the term has given rise to a religious distinction termed *Dāṇḍa Grahaṇam*, the taking up of the staff, or adopting the exercise of the moral restraints above-mentioned, and carrying, as emblematic of such a purpose, either one, or, as in the present instance, three small wands or staves. *Tridaṇḍī* designates both these characteristics of the order.

The *Tridaṇḍī Sannyāsīs* are such members of the *Rāmānuja*, or *Śrī Vaishṇava* sect, as have past through the two first states of the Brahmanical order, and entered that of the *Sannyāsī*, or the ascetic life: their practices are, in some other respects, peculiar: they never touch metals nor fire, and subsist upon food obtained as alms from the family Brahmans of the *Śrī Vaishṇava* faith alone: they are of a less erratic disposition than most other mendicants, and are rarely met with in upper India: they are found in considerable numbers, and of high character, in the south: in their general practices, their religious worship, and philosophical tenets, they conform to the institutes and doctrines of RĀMĀNUJA.

VAIRĀGĪS.

The term *Vairāgī* implies a person devoid of passion¹, and is therefore correctly applicable to every religious mendicant, who affects to have estranged

¹ From *Vi* privative prefix, and *Rāga* passion.

himself from the interests and emotions of mankind. *Virakta*, the dispassionate, and *Avadhūta*, the liberated, have a similar import, and are therefore equally susceptible of a general application: they are, indeed, so used in many cases, but it is more usual to attach a more precise sense to the terms, and to designate by them the mendicant *Vaishñavas* of the *Rāmānandī* class, or its ramifications, as the disciples of KABÍR, DÁDÚ, and others.

The ascetic order of the *Rāmānandī Vaishñavas* is considered to have been instituted especially by the twelfth disciple of RÁMÁNAND, ŚRÍ ÁNAND: they profess perpetual poverty and continence, and subsist upon alms: the greater number of them are erratic, and observe no form of worship, but they are also residents in the *Maths* of their respective orders¹, and the spiritual guides of the worldly votaries; it is almost impossible, however, to give any general cha-

¹ The *Rāmānandī Vairágis*, although indigenous in upper India, have established themselves in the Dekhan, as mentioned by BUCHANAN (Mysore, II, 76). The account he gives there of the *Dakhinī Vairágis* is an excellent illustration of the confusion that prevails respecting the application of the term;—as he has blended with the *Rāmānandī* ascetics, who are accurately entitled to the designation, a variety of religious vagrants, to some of whom the name is rarely, and to others never applied: as *Paramahansas*, *Digambaras*, or *Nágas*, *Úrddhabáhus*, and even *Aghoris*; the latter are not named, but they, or similar *Sáiva* mendicants, are the only individuals “who extort compassion by burning themselves with torches, and cutting themselves with

racter of these *Vairágis*, as, although united generally by the watch-word of VISHNÚ, or his incarnations, there are endless varieties both of doctrine and practice amongst them: those who are collected in *Maths* are of more fixed principles than their vagrant brethren, amongst whom individuals are constantly appearing in some new form with regard to the deity they worship, or the practices they follow¹

¹ Such are the *Sitá Pádris*, *Ramatí Ráms*, and others; also the new and scarcely yet known sects *Guldí Dásis*, and *Daryá Dásis*: mention is also made in the *Dabistán*, of a number of Hindu mendicants, who are no longer numerous, if ever to be encountered. It is not possible in general, however, to discriminate the classes to which they belong, as in the descriptions given by the writer, he usually confines himself to a few peculiarities of practice that afford no guide to the principles of the sect, and as in the case of the *Dherhs*, he confounds the distinction of caste, or occupation with that of religious belief. Many of the vagrant ascetics whom he notices belong also rather to the Mohammedan, than the Hindu religion, as in the followers of SHEIKH BEDÍA AD DÍN MEDÁR [*Dabist. II*, 223 ff. G. de Tassy, *la relig. musulmane dans l'Inde*. Paris, 1831, p. 54-62.]—who, although they credit the divine mission of Mohammed, disregard the established forms of the Musalman faith, chew *Bhang*, and go naked, smearing their bodies with *Vibhúti*, or the ashes of burnt cow-dung, and twisting their hair into the *Jatá*, or braid worn by Hindu ascetics—except as professed worshippers of *Níranjan*, or the indescribable deity, and a belief in magic, these mendicants have little in common with the Hindu religion, or perhaps with any, although, with a facility of which innumerable instances occur in Hindustan, they have adopted many of the Hindu practices. The tomb of *Sheikh Medár* is still to be seen at *Makhanpur*, near *Firozábád*, in the *Doab*—where, at the time of the *Dabistán*, an annual meeting of his disciples was held. The tomb is an

NÁGAS.

All the sects include a division under this denomination. The *Nágas* are of the same description as the *Vairágis*, or *Sannyásis*, in all essential points, but in their excess of zeal they carry their secession from ordinary manners so far, as to leave off every kind of covering, and, as their name signifies, go naked; there are, however, other points in which they differ from the general character of Hindu mendicants, and they are unquestionably the most worthless and profligate members of their respective religions.

A striking proof of their propensities is their use of arms. They always travel with weapons, usually a matchlock and sword and shield, and that these implements are not carried in vain has been shewn on various occasions: the sanguinary conflicts of opposite sects of Hindu mendicants have been described in several publications with the customary indistinctness¹ as to the parties concerned: these parties are the *Vaishnáva* and *Śaiva Nágas* chiefly, assisted and probably instigated by the *Vairági* and *Sannyási* members of those two sects, and aided by abandoned characters from all the schisms connected respectively with the one or the other¹: it would, however, be

extensive building, though in decay. The *Dabistán*, although it contains many curious, and some correct notices of the Hindu religion, affords too loose and inaccurate a description to be consulted with advantage.

¹ As. Res. VI, 317, and XII, 455; an occurrence of¹ a similar

doing an injustice to the mendicant orders of any sect, to suppose that they are universally or even generally implicated in these atrocious affrays.

ŚAIVAS.

The worship of ŚIVA in the districts along the Ganges presents itself under a very different aspect from that of VISHŔU, and with some singular anomalies. It appears to be the most prevalent and popular of all the modes of adoration, to judge by the number of shrines dedicated to the only form under which ŚIVA is revered, that of the *Linga*; yet it will be generally observed, that these temples are scarcely ever the resort of numerous votaries, and that they are regarded with comparatively little veneration by the Hindus. *Benares*, indeed, furnishes exceptions, and the temple of *Viśveśvara*¹ is thronged

nature is recorded by the author of the *Dabistān*, who mentions, that in 1050 of the Hijra a severe conflict took place at *Dwārakā* between a set of Vaishṇava ascetics termed *Mundīs*, from shaving their heads, and the *Sannyāsis*, in which a great number of the former were slain [*Dabist.* II, 197].

¹ "The Lord of all," an epithet of ŚIVA, represented as usual by a *Linga*. It is one of the twelve principal emblems of this description, and has been, for many centuries, the chief object of veneration at *Kāśī* or *Benares*. The old temple was partially destroyed by the Mohammedans in the reign of AURENGZEB: the present was built by ANALTA BĀĪ, the Mahratta Princess, and, although small and without pretension to magnificence, is remarkable for the minute beauty of its architectural embellishments.

with a never-ceasing crowd of adorers. There is, however, little solemnity or veneration in the hurried manner in which they throw their flowers or fruits before the image¹; and there are other temples, the dwellings of other divinities, that rival the abode of *Viśveśvara* in popular attraction.

The adoration of ŚIVA, indeed, has never assumed, in Upper India, a popular form. He appears in his shrines only in an unattractive and rude emblem, the mystic purpose of which is little understood, or regarded by the uninitiated and vulgar, and which offers nothing to interest the feelings or excite the imagination. No legends are recorded of this deity of a poetic and pleasing character; and above all, such legends

¹ A Hindu temple comprises an outer court, usually a quadrangle, sometimes surrounded by a piazza, and a central edifice constituting the shrine. This, which in Upper India is generally of small dimensions, is divided into two parts, the *Sabha*, or vestibule, and the *Garbhagriha*, or adytum, in which the Image is placed. The course of worship is the circumambulating of the temple, keeping the right hand to it, as often as the devotee pleases: the worshipper then enters the vestibule, and if a bell is suspended there, as is commonly the case, strikes two or three times upon it. He then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, mutters inaudibly a short prayer, accompanied with prostration, or simply with the act of lifting the hands to the forehead, and departs. There is nothing like a religious service, and the rapid manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire any thing but feelings of reverence or devotion.

as are narrated in the Purāṇas and Tantras, have not been presented to the Hindus in any accessible shape. The *Saivas* have no works in any of the common dialects, like the *Rāmāyaṇa*, the *Vārttā*, or the *Bhaktamālā*. Indeed, as far as any enquiry has yet been instituted; no work whatever exists, in any vernacular dialect, in which the actions of ŚIVA, in any of his forms, are celebrated. It must be kept in mind, however, that these observations are intended to apply only to Gangetic Hindustan, for in the South of India, as we shall hereafter see, popular legends relating to local manifestations of ŚIVA are not uncommon.

Corresponding to the absence of multiplied forms of this divinity as objects of worship, and to the want of those works which attach importance to particular manifestations of the favourite god, the people can scarcely be said to be divided into different sects, any farther than as they may have certain religious mendicants for their spiritual guides. Actual divisions of the worshippers of ŚIVA are almost restricted to these religious personages, collected sometimes in opulent and numerous associations, but for the greater part detached, few, and indigent. There are no establishments amongst the *Saivas* of Hindustan, like those of *Śrīnāth* or *Puri*; no individuals as wealthy as the *Gokulastha Gosāins*, nor even as influential as the descendants of ADWAITA and NITYĀNAND. There are no teachers of ancient repute except ŚĀNKARA ĀCHĀRYA, and his doctrines are too philosophical and speculative to have made him popular.

The worship of ŚIVA continues, in fact, to be what it appears to have been from a remote period, the religion of the *Brāhmaṇas*¹. ŚAMBHU is declared by MANU to be the presiding deity of the Brahmanical order, and the greater number of them, particularly those who practice the rites of the *Vedas*, or who profess the study of the *Śāstras*, receive ŚIVA as their tutelary deity, wear his insignia, and worship the *Linga*, either in temples, in their houses, or on the side of a sacred stream, providing, in the latter case, extempore emblems kneaded out of the mud or clay of the river's bed. The example of the Brahmans and the practice of ages maintain the veneration universally offered to the type of ŚIVA; but it is not the prevailing, nor the popular condition of the Hindu faith, along the banks of the Ganges. We shall now proceed to specify the different classes into which the worshippers of ŚIVA, as distinct from the mass of Brahmans, may be distinguished.

DĀNDĪS and DĀŚNĀMĪS.

It is customary to consider these two orders as forming but one division. The classification is not, in every instance, correct, but the practices of the two are, in many instances, blended; and both denominations are accurately applicable to the same individual. It will not be necessary, therefore, to deviate from the ordinary enumeration.

¹ See a preceding Note page 2. [The received text of Manu does not contain the śloka there quoted.]

The *Dāśīs*, properly so called, and the *Tridāśīs* of the *Vaiṣṇavas*, are the only legitimate representatives of the fourth *śrama*, or mendicant life, into which the Hindu, according to the instructions of his inspired legislators, is to enter, after passing through the previous stages of student, householder and hermit¹. It is not necessary, however, to have gone through the whole of the previous career, as the Brahman may pass from any one of the first orders to the last at once²; he is then to take up his staff and water-pot, to derive from begging such a portion of food as is sufficient for his mere sustenance, and to devote the remainder of his day to holy study and pious meditation³.

¹ Thus MANU, 6, 33:

वनेषु तु विहृत्यैवं तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं त्यक्त्वा सङ्गाम्परिव्रजेत् ॥

"Having thus performed religious acts in a forest during the third portion of his life, let him become a *Sannyāsi* for the fourth portion of it, abandoning all sensual affection."

² So MANU, as expounded by KULLŪKA BHATŪA, 6, 38:

प्राजापत्यां निरुष्यष्टिं सर्ववेदसदक्षिणाम् ।
आत्मन्यपोस्तमारोप्य ब्राह्मणः प्रव्रजेद्गृहात् ॥
ब्राह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा इति टीका ।

"Having performed the sacrifice of *Prajāpati*, &c. a Brahman may proceed from his house, that is, from the second order, or he may proceed even from the first to the condition of a *Sannyāsi*." Indeed the intermediate stage of the *Vānaprastha* is amongst the prohibited acts in the *Kālī* age.

³ Agreeably to the high authority already quoted, 6, 41, 43:

आगारादभिनिष्क्रान्तः पवित्रोपचितो मुनिः ।
समुपोदेषु कामेषु निरपेक्षः परिव्रजेत् ॥

worship of this goddess in conjunction with KRISHNA does not appear, and perhaps there is little other difference than that of their acknowledging separate teachers. Instead of adhering to any of the hereditary *Goswains*, the members of this sect consider a teacher named HARI VANŚ as their founder. This person settled at *Brindāvan*, and established a *Math* there, which in 1822 comprised between 40 and 50 resident ascetics. He also erected a temple there that still exists, and indicates, by an inscription over the door, that it was dedicated to *Śrī Rādhā Vallabha* by HARI VANŚ, in *Samvat* 1641, or A. D. 1585. A manual, entitled *Rādhā Sudhā Nidhi*, which is merely a series of Sanskrit verses in praise of RĀDHĀ, is also ascribed to the same individual. A more ample exposition of the notions of the sect, and of their traditions and observances, as well as a collection of their songs or hymns, is the *Sevā Sakhi Vārtā*, a work in *Bhākhā*, in upwards of forty sections. There are other works in the vernacular dialects, and especially in that of *Braj*, or the country about *Mathurā* and *Brindāvan*, which regulate or inspire the devotion of the worshippers of *Rādhā Vallabha*.

SAKHĪ BHĀVAS.

This sect is another ramification of those which adopt KRISHNA and RĀDHĀ for the objects of their worship, and may be regarded as more particularly springing from the last named stock, the *Rādhā Vallābhis*. As RĀDHĀ is their preferential and exclusive divinity,

their devotion to this personification of the *Śakti* of KRISHNA is ridiculously and disgustingly expressed. In order to convey the idea of being as it were he and his followers and friends, a character obviously incompatible with the difference of sex, they assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women. The preposterous nature of this assumption is too apparent, even to *Hindu* superstition, to be regarded with any sort of respect by the community, and, accordingly, the *Sāktī Bhāvas* are of little repute, and very few in number: they occasionally lead a mendicant life, but are rarely met with: it is said that the only place where they are to be found, in any number is *Jaypur*: there are a few at Benares, and a few in Bengal.

CHARAN DĀSIS.

Another *Vaishṇava* sect conforming with the last in the worship of *Rādhā* and *Kṛishṇa* was instituted by CHARAN DĀS, a merchant of the *Dhūsar* tribe, who resided at *Dehli* in the reign of the second ALEM-GIR. Their doctrines of universal emanation are much the same as those of the *Vedānta* school, although they correspond with the *Vaishṇava* sects in maintaining the great source of all things, or *Brahma*, to be KRISHNA: reverence of the *Guru*, and assertion of the pre-eminence of faith above every other distinction, are also common to them with other *Vaishṇava* sects, from whom probably, they only differ in re-

quiring no particular qualification of caste, order, nor even of sex, for their teachers: they affirm, indeed, that originally they differed from other sects of *Vaishnavas* in worshipping no sensible representations of the deity, and in excluding even the *Tulasi* plant and *Sálagrám* stone from their devotions: they have, however, they admit, recently adopted them, in order to maintain a friendly intercourse with the followers of RÁMÁNAND: another peculiarity in their system is the importance they attach to morality, and they do not acknowledge faith to be independent of works: actions, they maintain, invariably meet with retribution or reward: their moral code, which they seem to have borrowed from the *Mádhwas*, if not from a purer source, consists of ten prohibitions. They are not to lie, not to revile, not to speak harshly, not to discourse idly, not to steal, not to commit adultery, not to offer violence to any created thing, not to imagine evil, not to cherish hatred, and not to indulge in conceit or pride. The other obligations enjoined are, to discharge the duties of the profession or caste to which a person belongs, to associate with pious men, to put implicit faith in the spiritual preceptor, and to adore HARI as the original and indefinable cause of all, and who, through the operation of MÁYÁ, created the universe, and has appeared in it occasionally in a mortal form, and particularly as KRISHNA at *Brindávan*.

The followers of CHARAN DÁS are both clerical and secular: the latter are chiefly of the mercantile order;

the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments and a single streak of sandal, or *Gopichandana*, down the forehead; the necklace and rosary are of *Tulasi* beads they wear also a small pointed cap, round the lower part of which they wrap a yellow turban. Their appearance in general is decent, and their deportment decorous; in fact, although they profess mendicancy they are well supported by the opulence of their disciples; it is possible, indeed, that this sect, considering its origin, and the class by which it is professed arose out of an attempt to shake off the authority of the *Gokulastha Gosáins*.

The authorities of the sect are the *Śrī Bhāgavat* and *Gītā*, of which they have *Bhāshá* translations: that of the former is ascribed, at least in parts, to CHARAÑ DÁS himself: he has also left original works, as the *Sandeha Ságar* and *Dharma Jiháj*, in a dialogue between him and his teacher, SUKH DEVA, the same, according to the *Charaṇ Dásis*, as the pupil of VYÁS, and narrator of the *Puráṇas*. The first disciple of CHARAÑ DÁS was his own sister, SAHAJI BÁÍ, and she succeeded to her brother's authority, as well as learning, having written the *Sahaj Prakás* and *Solah Nirṇaya*: they have both left many *Śabdas* and *Kavits*: other works, in *Bhāshá*, have been composed by various teachers of the sect.

The chief seat of the *Charaṇ Dásis* is at Dehli where is the *Samádhi*, or monument of the founder: this establishment consists of about twenty resident

members: there are also five or six similar *Maths* at *Dehli*, and others in the upper part of the *Doab*, and their numbers are said to be rapidly increasing.

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These sects may be regarded as little more than nominal. The two first have originated, apparently, in the determination of some of the classes considered as outcasts, to adopt new religious as well as civil distinctions for themselves, as they were excluded from every one actually existing. The *Hariśchandis* are *Doms*, or sweepers, in the western provinces: their name bears an allusion to the *Paurāṇik* prince *Hariśchandra*¹, who, becoming the purchased slave of a man of this impure order, instructed his master, it is said, in the tenets of the sect. What they were, however, is not known, and it may be doubted whether any exist.

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The word *Dañda* originally imports a *staff*, and it figuratively signifies moral restraint; exercised in three ways especially, or in the control of speech, body,

and mind; or word, deed, and thought: a joint reference to the literal and figurative sense of the term has given rise to a religious distinction termed *Dāṇḍa Grahaṇam*, the taking up of the staff, or adopting the exercise of the moral restraints above-mentioned, and carrying, as emblematic of such a purpose, either one, or, as in the present instance, three small wands or staves. *Tridaṇḍī* designates both these characteristics of the order.

The *Tridaṇḍī Sannyāsīs* are such members of the *Rāmānuja*, or *Śrī Vaishṇava* sect, as have past through the two first states of the Brahmanical order, and entered that of the *Sannyāsi*, or the ascetic life: their practices are, in some other respects, peculiar: they never touch metals nor fire, and subsist upon food obtained as alms from the family Brahmans of the *Śrī Vaishṇava* faith alone: they are of a less erratic disposition than most other mendicants, and are rarely met with in upper India: they are found in considerable numbers, and of high character, in the south: in their general practices, their religious worship, and philosophical tenets, they conform to the institutes and doctrines of RĀMĀNUJA.

VAIRĀGÍS.

The term *Vairāgi* implies a person devoid of passion¹, and is therefore correctly applicable to every religious mendicant, who affects to have estranged

¹ From *Vi* privative prefix, and *Rāga* passion.

himself from the interests and emotions of mankind. *Virakta*, the dispassionate, and *Avadhūta*, the liberated, have a similar import, and are therefore equally susceptible of a general application: they are, indeed, so used in many cases, but it is more usual to attach a more precise sense to the terms, and to designate by them the mendicant *Vaishnavas* of the *Rāmānandī* class, or its ramifications, as the disciples of KABIR, DĀDÚ, and others.

The ascetic order of the *Rāmānandī Vaishnavas* is considered to have been instituted especially by the twelfth disciple of RĀMĀNAND, ŚRĪ ĀNAND: they profess perpetual poverty and continence, and subsist upon alms: the greater number of them are erratic, and observe no form of worship, but they are also residents in the *Maths* of their respective orders¹, and the spiritual guides of the worldly votaries; it is almost impossible, however, to give any general cha-

¹ The *Rāmānandī Vairāgis*, although indigenous in upper India, have established themselves in the Dekhan, as mentioned by BUCHANAN (Mysore, II, 76). The account he gives there of the *Dakshinī Vairāgis* is an excellent illustration of the confusion that prevails respecting the application of the term;—as he has blended with the *Rāmānandī* ascetics, who are accurately entitled to the designation, a variety of religious vagrants, to some of whom the name is rarely, and to others never applied: as *Paranahansas*, *Digambaras*, or *Nāgas*, *Ūrdhabdhus*, and even *Aghoris*; the latter are not named, but they, or similar *Sāira* mendicants, are the only individuals “who extort compassion by burning themselves with torches, and cutting themselves with

racter of these *Vairágis*, as, although united generally by the watch-word of VISHNÚ, or his incarnations, there are endless varieties both of doctrine and practice amongst them: those who are collected in *Maths* are of more fixed principles than their vagrant brethren, amongst whom individuals are constantly appearing in some new form with regard to the deity they worship, or the practices they follow ¹

¹ Such are the *Sítá Pádris*, *Ramati Báms*, and others; also the new and scarcely yet known sects *Guldál Dásis*, and *Daryá Dásis*: mention is also made in the *Dabistán*, of a number of Hindu mendicants, who are no longer numerous, if ever to be encountered. It is not possible in general, however, to discriminate the classes to which they belong, as in the descriptions given by the writer, he usually confines himself to a few peculiarities of practice that afford no guide to the principles of the sect, and as in the case of the *Dherís*, he confounds the distinction of caste, or occupation with that of religious belief. Many of the vagrant ascetics whom he notices belong also rather to the Mohammedan, than the Hindu religion, as in the followers of SHEIKH BEDÍA AD DÍN MEDÁR [Dabist. II, 223 ff. G. de Tassy, la relig. musulmane dans l'Inde. Paris, 1831, p. 54-62.]—who, although they credit the divine mission of Mohammed, disregard the established forms of the Musalman faith, chew *Bhang*, and go naked, smearing their bodies with *Vibhúti*, or the ashes of burnt cowdung, and twisting their hair into the *Jatá*, or braid worn by Hindu ascetics—except as professed worshippers of *Niranján*, or the indescribable deity, and a belief in magic, these mendicants have little in common with the Hindu religion, or perhaps with any, although, with a facility of which innumerable instances occur in Hindustan, they have adopted many of the Hindu practices. The tomb of *Sheikh Medár* is still to be seen at *Makhanpur*, near *Firozábád*, in the *Doab*—where, at the time of the *Dabistán*, an annual meeting of his disciples was held. The tomb is an

NÁGAS.

All the sects include a division under this denomination. The *Nágas* are of the same description as the *Vairágis*, or *Sannyásis*, in all essential points, but in their excess of zeal they carry their secession from ordinary manners so far, as to leave off every kind of covering, and, as their name signifies, go naked; there are, however, other points in which they differ from the general character of Hindu mendicants, and they are unquestionably the most worthless and profligate members of their respective religions.

A striking proof of their propensities is their use of arms. They always travel with weapons, usually a matchlock and sword and shield, and that these implements are not carried in vain has been shewn on various occasions: the sanguinary conflicts of opposite sects of Hindu mendicants have been described in several publications with the customary indistinctness¹ as to the parties concerned: these parties are the *Vaishnáva* and *Saiva Nágas* chiefly, assisted and probably instigated by the *Vairági* and *Sannyási* members of those two sects, and aided by abandoned characters from all the schisms connected respectively with the one or the other¹: it would, however, be

extensive building, though in decay. The *Dabistán*, although it contains many curious, and some correct notices of the Hindu religion, affords too loose and inaccurate a description to be consulted with advantage.

¹ As. Res. VI, 317, and XII, 455; an occurrence of a similar

doing an injustice to the mendicant orders of any sect, to suppose that they are universally or even generally implicated in these atrocious affrays.

ŚAIVAS.

The worship of ŚIVA in the districts along the Ganges presents itself under a very different aspect from that of VISHNU, and with some singular anomalies. It appears to be the most prevalent and popular of all the modes of adoration, to judge by the number of shrines dedicated to the only form under which ŚIVA is revered, that of the *Linga*; yet it will be generally observed, that these temples are scarcely ever the resort of numerous votaries, and that they are regarded with comparatively little veneration by the Hindus. *Benares*, indeed, furnishes exceptions, and the temple of *Viśveśvara*¹ is thronged

nature is recorded by the author of the *Dabistán*, who mentions, that in 1050 of the Hijra a severe conflict took place at *Dwāraká* between a set of Vaishnáva ascetics termed *Mundís*, from shaving their heads, and the *Sannyásis*, in which a great number of the former were slain [*Dabist.* II, 197].

¹ "The Lord of all," an epithet of ŚIVA, represented as usual by a *Linga*. It is one of the twelve principal emblems of this description, and has been, for many centuries, the chief object of veneration at *Káśí* or *Benares*. The old temple was partially destroyed by the Mohammedans in the reign of AURENGZEB: the present was built by ANALYA BAI, the Mahratta Princess, and, although small and without pretension to magnificence, is remarkable for the minute beauty of its architectural embellishments.

with a never-ceasing crowd of adorers. There is however, little solemnity or veneration in the hurried manner in which they throw their flowers or fruits before the image¹; and there are other temples, the dwellings of other divinities, that rival the abode of *Viśveśvara* in popular attraction.

The adoration of ŚIVA, indeed, has never assumed, in Upper India, a popular form. He appears in his shrines only in an unattractive and rude emblem, the mystic purpose of which is little understood, or regarded by the uninitiated and vulgar, and which offers nothing to interest the feelings or excite the imagination. No legends are recorded of this deity of a poetic and pleasing character; and above all, such legends

¹ A Hindu temple comprises an outer court, usually a quadrangle, sometimes surrounded by a piazza, and a central edifice constituting the shrine. This, which in Upper India is generally of small dimensions, is divided into two parts, the *Sabhā*, or vestibule, and the *Garbhagṛha*, or adytum, in which the Image is placed. The course of worship is the circumambulating of the temple, keeping the right hand to it, as often as the devotee pleases: the worshipper then enters the vestibule, and if a bell is suspended there, as is commonly the case, strikes two or three times upon it. He then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, mutters inaudibly a short prayer, accompanied with prostration, or simply with the act of lifting the hands to the forehead, and departs. There is nothing like a religious service, and the rapid manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire any thing but feelings of reverence or devotion.

as are narrated in the Purāṇas and Tantras, have not been presented to the Hindus in any accessible shape. The *Saivas* have no works in any of the common dialects, like the *Rāmāyaṇa*, the *Vārttā*, or the *Bhaktamālā*. Indeed, as far as any enquiry has yet been instituted; no work whatever exists, in any vernacular dialect, in which the actions of ŚIVA, in any of his forms, are celebrated. It must be kept in mind, however, that these observations are intended to apply only to Gangetic Hindustan, for in the South of India, as we shall hereafter see, popular legends relating to local manifestations of ŚIVA are not uncommon.

Corresponding to the absence of multiplied forms of this divinity as objects of worship, and to the want of those works which attach importance to particular manifestations of the favourite god, the people can scarcely be said to be divided into different sects, any farther than as they may have certain religious mendicants for their spiritual guides. Actual divisions of the worshippers of ŚIVA are almost restricted to these religious personages, collected sometimes in opulent and numerous associations, but for the greater part detached, few, and indigent. There are no establishments amongst the *Saivas* of Hindustan, like those of *Śrināth* or *Puri*; no individuals as wealthy as the *Gokulastha Gosāins*, nor even as influential as the descendants of ADWAITA and NITYĀNAND. There are no teachers of ancient repute except ŚĀNKARA ĀCHĀRYA, and his doctrines are too philosophical and speculative to have made him popular.

The worship of ŚIVA continues, in fact, to be what it appears to have been from a remote period, the religion of the *Brāhmaṇas*¹. ŚAMBHU is declared by MANU to be the presiding deity of the Brahmanical order, and the greater number of them, particularly those who practice the rites of the *Vedas*, or who profess the study of the *Śāstras*, receive ŚIVA as their tutelary deity, wear his insignia, and worship the *Linga*, either in temples, in their houses, or on the side of a sacred stream, providing, in the latter case, extempore emblems kneaded out of the mud or clay of the river's bed. The example of the Brahmans and the practice of ages maintain the veneration universally offered to the type of ŚIVA; but it is not the prevailing, nor the popular condition of the Hindu faith, along the banks of the Ganges. We shall now proceed to specify the different classes into which the worshippers of ŚIVA, as distinct from the mass of Brahmans, may be distinguished.

DANDĪS and DAŚNĀMĪS.

It is customary to consider these two orders as forming but one division. The classification is not, in every instance, correct, but the practices of the two are, in many instances, blended, and both denominations are accurately applicable to the same individual. It will not be necessary, therefore, to deviate from the ordinary enumeration.

¹ See a preceding Note page 2. [The received text of Manu does not contain the śloka there quoted.]

The *Dāṇḍīs*, properly so called, and the *Tridāṇḍī* of the *Vaiṣṇavas*, are the only legitimate representatives of the fourth *śrama*, or mendicant life, into which the Hindu, according to the instructions of his inspired legislators, is to enter, after passing through the previous stages of student, householder and hermit¹. It is not necessary, however, to have gone through the whole of the previous career, as the Brahman may pass from any one of the first orders to the last at once²; he is then to take up his staff and water-pot, to derive from begging such a portion of food as is sufficient for his mere sustenance, and to devote the remainder of his day to holy study and pious meditation³.

¹ Thus MANU, 6, 33:

वनेषु तु विहृत्यैवं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं त्यक्त्वा सङ्गाम्परिव्रजेत् ॥

"Having thus performed religious acts in a forest during the third portion of his life, let him become a *Sannyāsi* for the fourth portion of it, abandoning all sensual affection."

² So MANU, as expounded by KULLŪKA BHATTA, 6, 38:

प्राजापत्यां निरूप्येष्टिं सर्ववेदसद्विद्याम् ।

आत्मन्वपीत्समारोप्य ब्राह्मणः प्रव्रजेन्नृहात् ॥

ब्रह्मचर्यादेव प्रव्रजेन्नृहात्वा वनादा इति टीका ।

"Having performed the sacrifice of *Prajāpati*, &c. a Brahman may proceed from his house, that is, from the second order, or he may proceed even from the first to the condition of a *Sannyāsi*." Indeed the intermediate stage of the *Vānaprastha* is amongst the prohibited acts in the *Kali* age.

³ Agreeably to the high authority already quoted, 6, 41, 43:

आगारादभिनिष्क्रान्तः पवित्रोपचितो मुनिः ।

समुपोडेषु कामेषु निरपेक्षः परिव्रजेत् ॥

Adopting, as a general guide, the rules of original works, the *Dandī* is distinguished by carrying a small *Dand*, or wand, with several processes or projections from it, and a piece of cloth dyed with red ochre, in which the Brahmanical cord is supposed to be enshrined, attached to it: he shaves his hair and beard, wears only a cloth round his loins, and subsists upon food obtained ready-dressed from the houses of the Brahmans once a day only, which he deposits in the small clay pot that he carries always with him: he should live alone, and near to, but not within a city; but this rule is rarely observed, and in general the *Dandīs* are found in cities collected like other mendicants in *Maths*¹. The *Dandī* has no particular time

अनभिरनिकेतः स्वाध्याममन्नार्थमाश्रयेत् ।

उपेक्षको ऽशंकुसुको मुनिर्भावसमाहितः ॥

“Departing from his house, taking with him pure implements, his water-pot, and staff, keeping silence, unallured by desire of objects near him, let him enter into the fourth order.”

“Let him have no culinary fire, no domicile, let him when very hungry go to the town for food, let him patiently bear disease, let him study to know God, and fix his attention on God alone.”

¹ These are all founded on the following texts of MANU :

कृत्तकेशनखरमश्रुः पात्री दण्डी कुसुमवान् ।

विचरेन्नितयो नित्यं सर्वभूतान्यपीडयन् ॥

एककालं चरेन्नैवं न प्रसज्येत विसरे ।

भेषे प्रसक्तो हि यतिर्विषयेष्वपि सम्प्रति ॥

विधूमे सन्नमुससे व्यङ्गारे भुक्तवज्जने ।

वृत्ते सरावसम्प्राप्तिं भिक्षां नित्यं यतिश्चरेत् ॥

अस्त्राग्ने न विषादी स्वास्त्राग्ने वैव न हर्षयेत् ।

प्राणयाचिकमात्रः स्वाध्यायासङ्गाद्विनिर्गतः ॥

or mode of worship, but spends his time in meditation or in practices corresponding with those of the *Yoga*, and in the study of the *Vedānta* works, especially according to the comments of ŚANKARĀCHĀRYA. As that teacher was an incarnation of ŚIVA¹, the *Dāndīs* reverence that deity and his incarnations, in preference to the other members of the Triad, whence they are included amongst his votaries; and they so far admit the distinction as not unfrequently to bear the *Śaiva* mark upon the forehead, smearing it with the *Tripunḍra*, a triple transverse line made with the *Vibhūti*, or ashes which should be taken from the fire of an *Agnihotra Brāhman*, or they may be the ashes of

"His hair, nails and beard being clipped, bearing with him a dish, a staff, and a water-pot, let him wander about continually without giving pain to any being." VI, 52.

"Only once a day let him demand food, let him not habituate himself to eat much at a time, for an anchorite habituated to eat much becomes inclined to sensual gratification." 55.

"At the time when the smoke of kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten and when dishes are removed, that is, late in the day, let the *Sannyāsi* always beg food." 56.

"For missing it let him not be sorrowful, nor for gaining it let him be glad, let him care only for a sufficiency to support life, but let him not be anxious about his utensils." 57.

¹ This character is given to him in the *Śankara Vijaya* of MĀDHAVA ĀCHĀRYA; his followers in the *Dekhan* assert that ŚIVA's descent as ŚANKARA was foretold in the *Skanda Purāṇa*: a prophecy which, if found in that work, will assist to fix its date: but the

burnt cowdung from an oblation offered to the god¹. They also adopt the initiating *Mantra* of all the *Saiva* classes, either the five or six syllable *Mantra*, "*Nama Śivāya*," or, "*Om, Nama Śivāya*." The genuine *Dāṇḍī*, however, is not necessarily of the *Saiva* or any other sect; and in their establishments it will be usually found that they profess to adore *Nirguṇa* or *Niranjana*, the deity devoid of attribute or passion².

¹ The material, or *Vibhūti*, and the efficacy of the mark, the *Tripuṇḍra*, are thus described in the *Kāśikhāṇḍa*:

आग्नेयमुच्यते भस्म दग्धगोमयसम्भवं ।
तदेव द्रव्यमित्युक्तं त्रिपुण्ड्रस्य महामुने ॥

"The ashes of fire made with burnt cowdung are the material fittest for the *Tripuṇḍra*."

त्रिपुण्ड्रं कुरुते यस्तु भस्मणा विधिपूर्वकम् ।
महापातकसङ्घातिमुच्यते चीपपातकैः ॥
अमन्त्रेणापि यः कुर्याद् द्वात्रिंशद्दण्डमहिमोन्नतिं ।
त्रिपुण्ड्रं भाषयन्त्येवमुच्यते सर्वपातकैः ॥

"Whoever marks the *Tripuṇḍra* with ashes, agreeably to rule, is purified from sins of the first and second degree: who makes it on his forehead without the *Mantras*, being ignorant of its virtue, will be purified from every simple sin." The mode of making it is thus laid down:

भ्रुवोर्मध्ये समारभ्य यावद्दन्तो भवेद्भ्रुवोः ।
मध्यमांगामिकाङ्गुल्योर्मध्ये तु प्रतिलोमतः ॥
अङ्गुष्ठेन कृता रेखा त्रिपुण्ड्राख्याभिधीयते ।

"Beginning between the eye-brows, and carrying it to their extremity, the mark made with the thumb reverted between the middle and third fingers is called the *Tripuṇḍra*." [*Vīṇadbrahmottarakhaṇḍa* 28, 41. 42. quoted in Catal. Codd. MSS. Sanscrit. Bibl. Bodl. I, p. 74.]

² The *Dāṇḍīs* of the North of India are the *Sannyāsīs*, or monastic portion of the *Smārta Brāhmaṇas* of the South, of

The *Dāṇḍīs*, who are rather practical than speculative, and who have little pretence to the appellation beyond the epithet and outward signs of the order, are those most correctly included amongst the *Śaiva* sects. Amongst these the worship of ŚIVA, as BHAI-RAVA, is the prevailing form, and in that case part of the ceremony of initiation consists in inflicting a small incision on the inner part of the knee, and drawing the blood of the novice as an acceptable offering to the god. The *Dāṇḍīs* of every description have also a peculiar mode of disposing of their dead, putting them into coffins and burying them; or, when practicable, committing them to some sacred stream. The reason of this is their being prohibited the use of fire on any account¹.

whom BUCHANAN gives the following account: "The most numerous class here, and which comprehends about one-half of all the Brahmans in the Lower Carnatic, is called the *Smārta* Sect, and its members are the followers of ŚĀṆKARA ĀCHĀRYA. They are commonly said to be of the sect of ŚIVA, but they consider BRAHMĀ, VIŚHṆU and ĪŚVARA to be the same as the creator, preserver, and destroyer of the universe. They are readily distinguished by three horizontal stripes on the forehead, made with the ashes of cowdung" (BUCH. 1, 13). "The *Sannyāsīs* are the *Gurus* of this sect" (Ibid. 305); and the *Dāṇḍīs* have great influence and authority amongst *Śaiva* Brahmans of the North of India.

¹ In the South, the ascetic followers of both ŚIVA and VIŚHṆU bury the dead (DUBOIS, 56); so do the *Vaishṇava Vairāgis* and *Sannyāsīs* in the North of India, and the *Śaiva Jogīs*. The class of Hindu weavers called *Yogīs*, have adopted a similar practice (WARD 1, 201); all the casts in the South, that wear the *Linga*, do the same (BUCH. 1, 27).

Any Hindu of the three first classes may become *Sannyási* or *Dañdí*, or, in these degenerate days, Hindu of any caste may adopt the life and emblem of this order. Such are sometimes met with, as all are Brahmans, who, without connecting themselves with any community, assume the character of this class of mendicants. These constitute the *Dañdis* simply so termed, and are regarded as distinct from the primitive members of the order, to whom the appellation of *Daśnámis* is also applied, and who admit none but Brahmans into their fraternity.

The *Daśnámí Dañdis*, who are regarded as the descendents of the original members of the fraternity are said to refer their origin to ŚANKARA ÁCHÁRYA, an individual who appears to have performed a part of some importance in the religious history of Hindustan and to whom an influence has been often attributed much exceeding that which he really exercised. His biography, like that of most of the Hindu saints, is involved in considerable obscurity; but a few facts may be gleaned from such accounts as we have of him upon which reliance may be placed, and to which it may not be uninteresting here briefly to advert.

A number of works are current in the South of India relating to this teacher, under the titles of *Śankara Charitra*, *Śankara Kathá*, *Śankara Vijaya*, or *Śankara Digvijaya**, following much the same course of narration, and detailing little more than ŚANKARA'S

* [Mackenzie Collection, I, 98. 314.]

controversial victories over various sects; in most cases, no doubt, the fictions of the writers. Of the two principal works of the class one attributed to ĀNANDAGIRI, a pupil of Śankara, has already been noticed¹. The other is the work of MĀDHAVA ĀCHĀRYA*, the minister of some of the earliest chiefs of *Vijayanagar*, and who dates, accordingly, in the fourteenth century. This is a composition of high literary and polemical pretension, but not equally high biographical value. Some particulars of ŚANKARA's birth and early life are to be found in the *Kerala Utpatti***, or political and statistical description of *Malabar*, although the work is sometimes said to have been composed by ŚANKARA himself.

With regard to the place of ŚANKARA's birth, and the tribe of which he was a member, most accounts agree to make him a native of *Kerala*, or *Malabar*, of the tribe of *Nambūri* Brahmans, and in the mythological language of the sect an incarnation of ŚIVA. According to other traditions, he was born as *Chidambaram*, although he transferred his residence to *Malabar*, whilst the *Kerala Utpatti* recognises *Malabar* as his native place, and calls him the offspring of adultery, for which his mother ŚRĪ MAHĀDEVĪ was expelled her caste.

¹ Supra p. 14.

* [See Bhāgav. Purāṇa ed. Burnouf, I, p. LVII. Lassen, Ind. Alt. IV, p. 173, Note.]

** [Mackenzie Coll. II, 73 ff. F. H. H. Windischmann, *Sankara*. Bonn, 1833, pp. 39-48.]

In *Malabar* he is said to have divided the four original castes into seventy-two, or eighteen subdivisions each, and to have assigned them their respective rites and duties. Notwithstanding this, he seems to have met with particular disrespect either on account of his opinions, origin, or his wandering life. On his return home, on one occasion, his mother died and he had to perform the funeral rites, for which his relations refused to supply him with fire, and at which all the Brahmans declined to assist. ŚANKARA then produced fire from his arm, and burnt the corpse in the court yard of the house, denouncing imprecation on the country to the effect, that the Brahmans there should not study the Vedas, that religious mendicants should never obtain alms, and that the dead should always be burned close to the houses in which they had resided—a custom which is said to have survived him.

All accounts concur in representing ŚANKARA as leading an erratic life, and engaging in successful controversy with various sects, whether of the *Śaiva* or *Vaiṣṇava*, or less orthodox persuasions. In the course of his peregrinations he established several *Maths*, or convents, under the presidency of his disciples, particularly one still flourishing at *Śringeri*, or *Śringagiri* on the western Ghāts, near the sources of the *Tungabhadra*. Towards the close of his life he repaired as far as to *Kashmīr*, and seated himself, after triumphing over various opponents, on the throne of *SARASVATĪ*. He next went to *Badarikāśrama*, and finally to *Kedārnāth*, in

the *Himálaya*, where he died at the early age of thirty-two. The events of his last days are confirmed by local traditions, and the *Pitha*, or throne of SARASVATÍ, on which ŚĀNKARA sat, is still shown in *Kashmír*; whilst at the temple of ŚIVA, at *Badari*, a Malabar Brahman, of the *Nambúri* tribe, has always been the officiating priest¹.

The influence exercised by ŚĀNKARA in person, has been perpetuated by his writings, the most eminent of which are his *Bhášhyas*, or Commentaries, on the *Sútras*, or Aphorisms, of VYÁSA. A Commentary on the *Bhagavad Gítá* is also ascribed to him, as is one on the *Nrisinha Tapantya Upanishad*; a cento of verses in praise of DURGA, the *Saundaryá Laharí*, is likewise said to be his composition, as sometimes is the *Amaru Śataka*, a collection of amatory Stanzas written in the name of AMARU, a Prince, whose dead body ŚĀNKARA is fabled to have animated, that by becoming familiarised with sensual enjoyments he might argue upon such topics with the wife of *Madana Mísra*; who was more than equal to him in discussions of this nature, and was the only disputant he was unable to subdue, until the period of his transmigration had expired, and he had thence become practiced in the gratification of the passions.

Although no doubt of ŚĀNKARA's existence or of the important part performed by him in the partial re-modelling of the Hindu system can be entertained,

¹ *Asiat. Researches*, Vol. XII, p. 536.

yet the exact period at which he flourished can by no means be determined. I have, in another place, expressed my belief that he may have existed about the eighth or ninth century¹. Subsequent enquiry has failed to add any reasons to those assigned for such an inference; but it has offered nothing to weaken or invalidate the conclusion there proposed².

¹ Preface to the Sanscrit Dictionary [first edition], p. xvii.

² A *Hālakānara* Manuscript, in the possession of the late Col. MACKENZIE, entitled *Śankara Vijaya*, (Mackenzie Collection 11, 34) gives the following list of the spiritual heads of the *Śringeri* establishment:

- | | |
|------------------------------|--|
| 1. Govinda Pāda. | 17. Nṛisinha Bhārati Āchārya. |
| 2. Śankara Āchārya. | 18. Śankara Bhārati Āchārya. |
| 3. Sanandana Āchārya. | 19. Nṛisinha Bhārati Āchārya. |
| 4. Surāsura Āchārya. | 20. Purushottoma Bhārati Āchārya. |
| 5. Trotāka Āchārya. | 21. Rāmachandra Bhārati Āchārya. |
| 6. Hastāmalaka Āchārya. | 22. Nṛisinha Bhārati Āchārya. |
| 7. Jnāraghana Āchārya. | 23. Immādi Bhārati Āchārya. |
| 8. Jnānottama Āchārya. | 24. Abhinava Nṛisinha Bhārati Āchārya. |
| 9. Sinhagiriśvara Āchārya. | 25. Sachchidānanda Bhārati Āchārya. |
| 10. Īśvaratīrtha Āchārya. | 26. Nṛisinha Bhārati Āchārya. |
| 11. Nṛisinha Mūrṭti Āchārya. | 27. Immādi Sachchidānanda Bhārati Āchārya. |
| 12. Vitarāṇa Āchārya. | 28. Abhinava Sachchidānanda Bhārati Āchārya. |
| 13. Vidyāśankara Āchārya. | 29. Nṛisinha Bhārati Āchārya. |
| 14. Bhārati Kṛishṇa Āchārya. | |
| 15. Vidyārāṇya Āchārya. | |
| 16. Chandra Śekhara Āchārya. | |

This gives 27 descents from ŚANKARA. As the *Mahant* is elected from the disciples either by the *Guru* when about to die, or by the *Svāmālu*, the spiritual chiefs of other establishments of the same sect, he is raised probably to the station in the prime of manhood, and in the ease and dignity of his sanctity has a favourable prospect of a long life. Twenty-five years to a *Guru*

The spiritual descendants of ŚANKARA, in the first degree, are variously named by different authorities but usually agree in the number. He is said to have had four principal disciples, who, in the popular traditions, are called *Padmapāda*, *Hastāmalaka*, *Sureśvara* or *Mandana*, and *Trotaka*. Of these, the first had two pupils, *Tīrtha* and *Āśrama*; the second, *Vana* and *Aranya*; the third had three, *Sarasvatī*, *Purī*, and *Bhārati*; and the fourth had also three, *Giri* or *Gīr*, *Pārvata*, and *Sāgara*. These, which being all significant terms were no doubt adopted names, constitute collectively the appellation *Daśnāmī*, or the *ten-named*, and when a Brahman enters into either class he attaches to his own denomination that of the class of which he becomes a member; as *Tīrtha*, *Purī*, *Gīr*, &c.¹ The greater proportion of the ten

may therefore be but a fair average allowance, and the above list comprises at that rate an interval of 657 years: at what period it closes does not appear; but the *Hdlakānara* language is obsolete, and the work is possibly not less than two or three centuries old. This series of *Gurus* is so far corroborative of the view elsewhere taken of ŚANKARA's date; but as it has been extracted by a Paṇḍit from a work which I could not consult myself, it is by no means certain that it is correct, and I do not wish to attach any undue importance to the authority.

¹ It is scarcely worth while perhaps to translate words of such common occurrence, but to prove what I have stated in the text, I subjoin their signification: *Tīrtha*, a place of pilgrimage; *Āśrama*, an order, as that of student, householder, &c.; *Vana*, a wood; *Aranya*, a wood; *Sarasvatī*, the goddess of speech and eloquence; *Purī*, a city; *Bhārati*, speech, or its goddess; *Giri*, a mountain; in common use it always occurs *Gīr*, which implies

classes of mendicants, thus descended from ŚANKARA ĀCHÁRYA, have failed to retain their purity of character, and are only known by their epithets as members of the original order. There are but three, and part of a fourth mendicant class, or those called *Tírtha* or *Indra*, *śrama*, *Sarasvati*, and *Bhárati*, who are still regarded as really ŚANKARA's *Dāṇḍis*. These are sufficiently numerous, especially in and about Penares. They comprehend a variety of characters; but amongst the most respectable of them, are to be found very able expounders of the *Vedānta* works. Other branches of Sanskrit literature owe important obligations to this religious sect¹. The most sturdy beggars are also members of this order, although their contributions are levied particularly upon the Brahmanical class, as, whenever a feast is given to the Brahmins, the *Dāṇḍis* of this description present themselves unbidden guests, and can only be got rid of by bestowing

speech; *Párvata*, a mountaineer; *Ságara*, an ocean; the names are always compounded with different terms. One of ŚANKARA's disciples we have seen called ĀNANDA GIRI. The famous MÁDHAVA, when he became a *Dāṇḍi*, adopted the appellation of VIDYÁRÁNYA. PÚRANGÍR has been elsewhere adverted to, and other like names occur in some of the following notes. *Bhárati* is the prevailing title of the latter *Śringagiri Gurus*.

¹ ŚANKARA and MÁDHAVA are well known by their numerous and excellent works. The chief *Vedānta* writers, in like manner, were *Dāṇḍis*; and the author of the *Daśakumāra*, RÁMÁŚRAMA, the Commentator on AMARA, and VIJÑĀNEŚVARA, the Commentator on the texts of YĀJNAVALKYA, were of the same class of ascetics.

on them a due share of the cates provided for the more worldly-minded brethren. Many of them practice the *Yoga*, and profess to work miracles, although with less success than some members of the order in the days of the author of the *Dabistân**, who specifies one *Dañdadhári* as able to suspend his breath for three hours, bring milk from his veins, cut bones with hair, and put eggs into a narrow-mouthed bottle without breaking them.

The remaining six and a half members of the *Daśnámí* class, although considered as having fallen from the purity of practice necessary to the *Dañdís*, are still, in general, religious characters, and are usually denominated *Atíts*¹: the chief points of difference between them and the preceding are their abandonment of the staff; their use of clothes, money, and ornaments; their preparing their own food, and their admission of members from any order of Hindus. They are often collected in *Maths*, as well as the *Dañdís*, but they mix freely in the business of the world; they carry on trade, and often accumulate property, and they frequently officiate as priests at the shrines of the deities²: some of them even marry, but in that case they are distinguished by the term *Samyogí* from the other *Atíts*.

* [Vol. II, p. 148.]

¹ From अतीत *Atita*, past away, liberated from worldly cares and feelings.

² The officiating priests at the celebrated shrine of ANNA-PÚRNA, in Benares, are *Atíts*.

The chief practices and designations of the *Dāṇḍis*, as generally characteristic of them, have been already adverted to, but a great variety prevails in the details¹. Their philosophical tenets in the main are those of the *Vedānta* system, as taught by ŚANKARA and his disciples; but they generally superadd the practice of the *Yoga*, as taught by the followers of PATANJALI, and many of them have latterly adopted the doctrines of the *Tantras*. Besides ŚANKARA, the different orders of *Dāṇḍis* hold in high veneration the MUNI DATTĀTREYA, the son of ATRI and ANASŪYĀ. By virtue of a boon bestowed upon ATRI or, according to one legend, on his wife by the three deities BRAHMĀ, VISHṆU, and ŚIVA, that sage had three sons, SOMA, DATTA, and DURVĀSAS, who were severally portions of the deity themselves². DATTA, or DATTĀTREYA, was eminent for his practice of the *Yoga*, and hence is held in high estimation by the *Jogis*, of whom we are next to speak, whilst, as an incarnation of a portion of VISHṆU, he is likewise venerated by the *Vaishṇavas*.

YOGÍS or JOGÍS.

The *Dāṇḍis* are to the *Śaiva* sects what the followers of RĀMĀNUJA are to those of the *Vaishṇava*

¹ A specimen of the independent but scarcely orthodox *Dāṇḍi* is presented in the well known personage *Purāṇi Gṛ*, of whom Mr. DUNCAN published an account in the 5th volume of the *Asiatic Researches*.

² *Bhāgavat*, Book IV, [1, 15. 33.] and *Mārkaṇḍeya Purāṇa*, Chapter XVI, [14 ff. XVII, 11. Vishṇu Pur. p. 83.]

faith, and a like parallel may be drawn between the disciples of RÁMÁNAND and those of GORAKHNÁTH, or the *Kánphátá Jogis*, the first pair b̄eing properly restricted to the Brahmanical order, intended chiefly for men of learning; the two latter admitting members from every description of people, and possessing a more attractive popular character.

The term *Jogí* or *Yogí* is properly applicable to the followers of the *Yoga* or *Pátanjala* school of philosophy, which, amongst other tenets, maintained the practicability of acquiring, even in life, entire command over elementary matter by means of certain ascetic practices. The details of these it is unnecessary to particularize, and accounts of them and of the *Yoga* philosophy will be best derived from the translation of BHOJA DEVA's Comment on the *Pátanjala Sūtras*, in WARD's Account of the Hindus, and Mr. COLEBROOKE's Essay on the *Sánkya* and *Pátanjala* doctrines, in the 1st volume of the Transactions of the Royal Asiatic Society. It is sufficient here to observe, that the practices consist chiefly of long continued suppressions of respiration; of inhaling and exhaling the breath in a particular manner; of sitting in eighty-four different attitudes; of fixing the eyes on the top of the nose, and endeavouring, by the force of mental abstraction, to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and is identical with ŚRVA, considered as the supreme being and source and essence of all creation. When this mystic union is effected, the *Yogí* is liber-

ated in his living body from the clog of material incumbrance, and acquires an entire command over all worldly substance. He can make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases, can traverse all space, can animate any dead body by transferring his spirit into it from his own frame, can render himself invisible, can attain all objects, becomes equally acquainted with the past, present, and future, and is finally united with ŚIVA, and consequently exempted from being born again upon earth. These super-human faculties, are acquired, in various degrees, according to the greater or less perfection with which the initiatory processes have been performed.

According to standard authorities the perfect fulfilment of the rites which the *Yogi* has to accomplish requires a protracted existence and repeated births, and it is declared to be unattainable in the present or *Kali* age¹. The attempt is therefore prohibited, and the

¹ The *Kāśikhaṇḍa* thus enumerates the difficulty or impossibility of completing the *Yoga* in the present age:

चञ्चलेन्द्रियवृत्तिस्वात्मलिकलवज्जुम्भयात् ।

अल्पायुश्चान्तया मृणां क्लेश योगमहोदयः ॥

“From the unsteadiness of the senses, the prevalence of sin in the *Kali*, and the shortness of life, how can Exaltation by the *Yoga* be obtained?”

Again:

न सिध्यति कलौ योगो न सिध्यति कलौ तपः ।

“In the *Kali* age, the *Yoga* and severe penance are impracticable.”

Yoga is prescribed in modern times. This inhibition is, however, disregarded, and the individuals who are the subjects of our enquiry endeavour to attain the super-human powers which the performance of the *Yoga* is supposed to confer. They especially practice the various gesticulations and postures of which it consists, and labour assiduously to suppress their breath and fix their thoughts until the effect does somewhat realise expectation, and the brain, in a state of over-wrought excitement, bodies forth a host of crude and wild conceptions, and gives to airy nothings a local habitation and a name¹. A year's intense application is imagined enough to qualify the adept²,

¹ Some who have commenced their career in this line, have carried the practice to several hours' duration, at which time they have described themselves as becoming perfectly exhausted, with strange objects passing before them, and sparks of fire flashing in their eyes. One individual quitted it from having at last a figure resembling himself always before him, and knowing this to be a deception, he wisely inferred the similar character of any other visionary creature of his contemplation and the absurdity of the practice. DUBOIS has some amusing anecdotes on this subject (page 357, &c.), they are fully authenticated by the similar accounts which many *Vairdgts* in Upper India will readily furnish. The worthy ABBÉ may indeed be generally trusted when he confines himself to what he saw or knew: in much that he heard he was misled, and in almost every thing connected with the language and literature and the religion or philosophy, as taught by classical authority, he commits egregious blunders.

² ब्रह्मचारी निताहारी योगी योगपरायणः ।

अव्यादूर्ध्वं भवेत्सिद्धौ वाचं कार्यं विचारयाम् ।

"Leading a life of chastity and abstemiousness, and diligent

whilst inferior faculties may be obtained by even a six month's practice.

There are few *Jogis*, however, who lay claim to perfection, and their pretensions are usually confined to a partial command over their physical and mental faculties. These are evinced in the performance of low mummeries or juggling tricks, which cheat the vulgar into a belief of their powers. A common mode of display is by waving a *Chauri*, or bunch of peacock's feathers, over a sick or new-born infant, to cure it of any morbid affection or guard it against the evil eye. A trick of loftier pretence has of late attracted some notice in the person of a Brahman at Madras, who, by some ingenious contrivance, appeared to sit in the air, and who boasted of being able to remain for a considerable period under water. He and his followers ascribed the possession of these faculties to his successful practice of the obervances of the *Yoga*¹.

in the practice of the *Yoga*, the *Yogi* becomes perfect after a year: of this there is do doubt." *Haitha Pradipa*.

¹ "*Sitting in the Air*.—An exhibition at Madras has excited considerable curiosity. A Brahmin, old and slightly made, represented to be of high easte, contrives to poise himself in a most extraordinary manner in the air. He performs this feat at any gentleman's house, not for money, but as an act of courtesy. The following is a description from an eye-witness, given in a Calcuttā paper:—"The only apparatus seen is a piece of plank, which, with four pegs, he forms into a kind of long stool; upon this, in a little brass saucer or socket, he places, in a perpendicular position, a hollow bamboo, over which he puts a kind

In referring to the origin of this system we must no doubt go back to some antiquity, although the want of chronological data renders it impossible to specify the era at which it was first promulgated. That it was familiarly known and practiced in the eighth century, we may learn from the plays of BHAVA-BHŪTI, particularly the *Mālatī* and *Mādhava*¹, and from several of the *Śaiva Purāṇas*, in some of which, as the *Kūrma Purāṇa*, we have a string of names which appear to be those of a succession of teachers².

of crutch, like that of a walking crutch, covering that with a piece of common hide: these materials he carries with him in a little bag, which is shown to those who come to see him exhibit. The servants of the houses hold a blanket before him, and when it is withdrawn, he is discovered poised in the air, about four feet from the ground, in a sitting attitude, the outer edge of one hand merely touching the crutch, the fingers of that hand deliberately counting beads; the other hand and arm held up in an erect posture. The blanket was then held up before him, and they heard a gurgling noise like that occasioned by wind escaping from a bladder or tube, and when the screen was withdrawn he was again standing on terra firma. The same man has the power of staying under water for several hours. He declines to explain how he does it, merely saying he has been long accustomed to do so." The length of time for which he can remain in his aerial station is considerable. The person who gave the above account says that he remained in the air for twelve minutes; but before the Governor of Madras he continued on his baseless seat for *forty minutes*." — *Asiatic Monthly Journal for March*, 1829.

¹ See especially the opening of the 5th Act, and Notes.

² ŚIVA, it is said, appeared in the beginning of the *Kali* a as ŚVĒTA for the purpose of benefiting the Brahmins. He

The cavern temples of the South of India, in the subjects of their sculptures and the decorations of Śiva

sided on the *Himālaya* mountains and taught the *Yoga*. He had four chief disciples, one also termed ŚVETA, and the others ŚVETAŚIKHA, ŚVETAŚVA [V. L. ŚVETAŚYA], and ŚVETALOHIṬA. They had twenty-eight disciples—*Sutāra*, *Madana*, *Suhotra*, *Kankaṇa*, and twenty-four others. [In the 50th Chapter of the *Kūrma Purāṇa*, as quoted in the *Śabdakalpadrūma* s. v. Śvetā, the names of the 28 disciples are given as follows:

सुभाषो दमनसाध सुहोचः कङ्कणसाध ।
 लोकाक्षिरथ योगीन्द्रो जैगीषव्यस्तु सप्तमे ॥
 अष्टमे दधिबाहुः स्यान्नवमे वृषभप्रभुः ।
 भृगुस्तु दशमे प्रोक्तस्तस्मादुच्यः परः स्मृतः ॥
 द्वादशे ऽचिः समाख्यातो बाली चाथ चयोद्देशे ।
 चतुर्दशे गौतमस्तु वेदशीर्षो ततः परं ॥
 गोकर्णसाभवत्तस्मान्नुहावासः शिखण्डसाध ।
 अटामाख्यदुहासस्तु दासको लाङ्गुली क्रमात् ॥
 श्वेतसाधोपरः श्रुली तिण्डी मुण्डी च वै क्रमात् ।
 सहिष्णुः सोमशर्मा च नकुलीशो ऽन्तिमे प्रभुः ॥
 वैवस्वते ऽक्षरे शम्भोरवतारास्त्रिमूलिनः ।
 अष्टाविंशतिराख्याता ह्यन्ते कलिद्युगे प्रभोः ॥

Of these, four, whose names are not mentioned, had ninety-seven disciples, masters of the *Yoga* and inferior portions of ŚIVA. Those Brahmins who recite the names of these teachers and offer to them libations acquire *Brahmavidyā*, or knowledge of spirit. That this long string of one hundred and twenty-five names is wholly fictitious, seems improbable, although the list is possibly not very accurate. The four primitive teachers may be imaginary; but it is a curious circumstance that the word *Śveta*, *white*, should be the leading member of each appellation, and that in the person of ŚIVA and his first disciple it should stand alone as ŚVETA, *the white*. ŚIVA, however, is always painted white, and the names may be contrived accordingly; but we are still at a loss to understand why the god himself should have a European complexion. [See also Weber, *Ind. Stud.*, I, 420 ff. and Lassen, *Ind. Alt.*, II, 1100.]

and his attendants, belong to the same sect¹; whilst the philosophical tenets of *Patanjali* are as ancient perhaps as most of the other philosophical systems, and are prior to the *Purāṇas* by which they are inculcated in a popular form. The practices of the *Yoga* are also frequently alluded to, and enforced in the *Mahābhārat*². There is little reason to question therefore the existence and popularity of the *Yoga* in the early centuries of the Christian era, but whether it was known and cultivated earlier must be matter of vague conjecture alone. As represented in the *Śaṅkaravijaya* Section 41, the *Yogis* vindicate their doctrine by texts from the *Vedas*, but the applicability of the texts is there denied, and is certainly far from conclusive or satisfactory.

¹ In the temples of *Salsette*, *Elephanta*, and *Ellora* the principal figure is mostly ŚIVA, decorated with ear-rings, such as are still worn by the *Kānpādā Jogis*; the walls are covered with ascetics in the various *Āsanās*, or positions in which the *Yogi* is to sit; a favourite subject of sculpture at *Elephanta* and *Ellora* is the sacrifice of DAKṢHA disconcerted, and the guests, though saints and gods, put to rout, bruised and mutilated by VĪRABHADRA and the *Gaṇas* of ŚIVA in revenge for that deity's not having been invited, a story told in most of the *Purāṇas* which inculcate the *Yoga* tenets. The cells attached to some of the temples are also indicative of *Yogi* residence, and one of the caves of *Salsette* is named that of *Jogīśvara*, or ŚIVA, as lord of the *Jogis*. *Transactions of the Literary Society of Bombay*. Vols. 1 and 2.

² These allusions occur in the *Vana Parva* chiefly; whilst in the *Udyoga Parva* [c. 38-45. Vol. II, p. 144 ff.] the observances of the *Yoga* are detailed at considerable length, and strenuously enjoined.

The principal mode in which the *Yoga* takes a popular shape in Upper India is probably of comparatively recent origin. This is the sect of *Kānp'hā Jogis*, who acknowledge as their founder a teacher named GORAKHNÁTH, traces of whom are found in *Gorakhhshetra* at *Pesháwer*, mentioned by ABULFAZ and in the district and town of *Gorakhpur*, where also exist a temple and religious establishment of his followers. They hold also in veneration a plain near *Dwáraká*, named *Gorakhhkhetr*, and a cavern or subterraneous passage at *Haridwár*. The *Śaiva* temple of *Nepál*, those of *Śambunáth*, *Paśupatináth*, and others, belong to the same system, although local legends attached to them have combined in a curious manner the fictions of the *Bauddha* with those of the Brahmanical mythology¹.

From a *Goshthi*², or controversial dialogue, between KABÍR and GORAKHNÁTH it would seem that they were personally known to each other, but various texts in the *Bijak* allude to him as if recently deceased. In either case these two teachers may have been contemporaries, or nearly so, and the latter therefore flourished in the beginning of the 15th century. According to his followers he was an incarnation of ŚIVA but in the controversial tract above named he calls

¹ See Asiatic Researches, Vol. XVI, page 471, and Note.

² This has been printed in the first volume of Hindoo and Hindustani Selections, for the use of the Interpreters of the Bengal Army, compiled by Captain PRICE. The discussion, in the form of a dialogue, occurs page 140.

himself the son of MATSYENDRA NÁTH, and grandson of ÁDINÁTH¹. MATSYENDRA NÁTH appears to have been the individual who introduced the *Yoga Śaivism* into *Nepál*: one of the works of the sect, the *Hatha Pradīpa*, makes MATSYENDRA prior to GORAKH by five spiritual descents², and this would place the former

१ आदिनाथ के गाली मच्छेन्द्रनाथ के पुत्र ।
 मैं योगी गोरख अवधूत ॥

² The list of teachers is thus particularised [The names in parenthesis are the readings of the Berlin MS. ap. Weber, Catal. p. 195 ff.]:

- | | |
|--|--|
| 1. <i>Ādīndīth</i> . | 17. <i>Churpati</i> [<i>Charpati</i>]. |
| 2. <i>Matsyendra</i> . | 18. <i>Kāneri</i> . |
| 3. <i>Sambara</i> [<i>Śārada</i>]. | 19. <i>Pūjyapāda</i> [<i>Pūrvapāda</i>]. |
| 4. <i>Ānanda</i> . | 20. <i>Nityandītha</i> [<i>Dhvanindītha</i>]. |
| 5. <i>Bhairava</i> . | 21. <i>Niranjana</i> . |
| 6. <i>Chaurāngī</i> [<i>Chaurangī</i>]. | 22. <i>Kapāla</i> [<i>Kapālī</i>]. |
| 7. <i>Mēna</i> [<i>Mina</i>]. | 23. <i>Bindu</i> [<i>Bindundītha</i>]. |
| 8. <i>Gorakṣa</i> . | 24. <i>Kākachandīśvara</i> . |
| 9. <i>Virūpākṣa</i> . | 25. <i>Allama</i> . |
| 10. <i>Vīṣa</i> [<i>Vīṣī</i>]. | 26. <i>Prabhudeva</i> . |
| 11. <i>Manthāna Bhairava</i> . | 27. <i>Gordchili</i> [<i>Ghodācholi</i>]. |
| 12. <i>Siddhabuddha</i> [<i>Śuddhabuddha</i>]. | 28. <i>Dindīma</i> [<i>Tīntīni</i>]. |
| 13. <i>Kanthada</i> [<i>Śrukandali</i>]. | 29. <i>Bhāluki</i> . |
| 14. <i>Paurandaka</i> [<i>Purātanka</i>]. | 30. <i>Nāgabodha</i> . |
| 15. <i>Surānanda</i> . | 31. <i>Chandakāpālīka</i> [<i>Shāndakāpālīka</i>]. |
| 16. <i>Siddhapāda</i> [<i>Śuddhapāda</i>]. | |

The author of the *Hatha Pradīpa*, ĀTMARĀMA, states that these and many more *Mahāsiddhas*, or perfect *Yogīs*, are in existence. His names are possibly those of the *Mahants* of a particular establishment: some of them are very unlike Hindu appellatives. If the date assigned to *Gorakhnāth* in the text be rightly conjectured, we cannot assign much more than fifteen years to each of his successors.

in the 14th century, supposing the *Kabir* work to be correct in the date it attributes to the latter.

If the date assigned by HAMILTON to the migration of the Hindu tribes from *Chitaur*, the beginning of the 14th century, be accurate¹, it is probable that this was the period at which the worship of ŚIVA, agreeably to the doctrines of MATSYENDRA, or GORAKH, was introduced there, and into the eastern provinces of Hindustan.

The temple of GORAKHNÁTH at *Gorakhpur*, according to the local tradition, was founded by ŚIVA in the second or *Treta* age. Of its revolutions subsequent to that period no account was preserved, until it was converted into a Mohammedan mosque by ALÁ-ADDÍN. The temple, after some interval, was re-built in a different situation by an association of the followers of GORAKHNÁTH, and this was possibly the period at which the sect assumed its present form. A similar fate, however, attended this edifice, and it was appropriated by AURANGZEB to the Mohammedan religion. A second interval elapsed before a shrine was again erected to GORAKHNÁTH, when it was re-built on the spot on which it now stands by BUDDHANÁTH according to instructions communicated to him by GORAKHNÁTH in person. The present temple is situated to the west of the City of *Gorakhpur*, and attached to it on the south are three temples consecrated to MAHÁDEVA, PAŚUPATINÁTH, and HANUMÁN. The inclosure also

¹ HAMILTON's *Nepal*, page 14.

comprehends the tombs of several eminent members of this communion and the dwellings of the Mahant and his resident disciples.

GORAKHNÁTH was a man of some acquirement, and has left specimens of his scholarship in two Sanskrit Compositions, the *Goraksha śataka* and *Goraksha kalpa*: third, the *Goraksha sahasra Nāma* is, probably, of his writing. The celebrated BHARTĪHARI, the brother of VIKRAMÁDITYA, is said to have been one of his disciples, but chronology will not admit of such an approximation. According to the authorities of the sect GORAKH is but one of nine eminent teachers, or *Nāths*. Of the perfect *Yogis*, or *Siddhas*, eighty-four are enumerated; but it is said, that there have been many more, of whom several are still upon the surface of the earth.

The *Yogis* of GORAKHNÁTH are usually called *Kānpātās* from having their ears bored and rings inserted in them at the time of their initiation. They may be of any cast; they live as ascetics, either singly or in *Maths*¹. ŚIVA is the object of their worship—they

¹ Solitary and independent living, however, appears to be improper, if the authority of the *Hatha Pradīpa* is to be depended upon:

सुराज्ये धार्मिके देशे सुभिन्ने निरुपद्रवे ।

एकान्ते मठिकामध्ये स्वातन्त्र्यं हठयोगिना ॥

“In a well-governed and well-regulated country, fertile and prosperous, the *Hatha Yogi* (he who upholds the world in eternal continuity) should reside in a solitary cell within the precincts of a *Math*.” Other directions follow applicable to most establishments of a similiar nature. The cell should have a

officiate indeed as the priests of that deity in some places, especially at the celebrated *Lát*, or Staff, of BHAIRAVA at *Benares*. They mark the forehead with a transverse line of ashes, and smear the body with the same; they dress in various styles, but in travelling usually wear a cap of patch-work and garments dyed with red ochre. Some wear simply a *Dhotí*, or cloth round the loins.

The term *Jogí*, in popular acceptance, is of almost as general application as *Sannyási* and *Vairági*; and it is difficult to fix its import upon any individual class besides the *Kánphátá*: the vagrants so called following usually the dictates of their own caprice as to worship and belief, and often, it may be conceived, employing the character as a mere plea for a lazy livelihood. The *Jogís* are, indeed, particularly distinguished amongst the different mendicant characters by adding to their religious personification more of the mountebank than any others: most of the religious mendicants, it is true, deal in fortune-telling, interpretation of dreams, and palmistry; they are also often empirics, and profess to cure diseases with specific drugs, or with charms and spells: but besides these accomplishments, the *Jogí* is frequently musical, and plays and sings; he also initiates animals into his business, and often travels about with a small bullock, a goat, or a

small door, be neither too lofty, nor too low, be well smeared with cow-dung, and should be kept clean and free from reptiles: the *Math* should have a temple, a mound or altar, and a well adjoining, and be enclosed by a wall.

monkey, whom he has taught to obey his commands, and to exhibit amusing gesticulations. The dress of this class of *Jogis* is generally a cap and coat, or frock of many colours: they profess to worship ŚIVA, and often carry the *Linga*, like the *Jangamas*, in the cap; all classes and sects assume the character, and *Musalman Jogis* are not uncommon. One class of the *Hindu Jogis* is called *Sārangihār*, from their carrying a *Sārangi*, or small fiddle or lute, with which they accompany their songs: these are usually *Bhāshā* stanzas on religious or mythological topics, amongst which stanzas ascribed to BHATRĪHARI, and a *Paurāṇic* legend of the marriage of ŚIVA and PĀRVATĪ, are particularly celebrated. The *Sārangihārs* beg in the name of BHAIRAVA: another sect of them, also followers of that deity, are termed *Āorthārs* from their trafficking in small pedlary, especially the sale of thread and silk, to the housewives of the villages; another class adopt the name of *Matsyendrīs*, or *Machchhendrīs*, from *Matsyendra*, whom they regard as their founder; and a fourth set are *Bhartrīhārīs* from a traditional reference to him as the institutor of this particular order. The varieties of this class of mendicants, however, cannot be specified: they are all errants, fixed residences, or *Maths*, of any *Jogis* except the *Kānpūtās* rarely occurring: an observation that will apply to perhaps all the *Śaiva* sects, of whom it yet remains to give an account.

JANGAMAS.

The worship of ŚIVA, under the type of the *Linga*, it has been observed, is almost the only form in which that deity is revered¹. It is also perhaps the most

¹ Its prevalence throughout the whole tract of the *Ganges* as far as *Benares* is sufficiently conspicuous. In Bengal the temples are commonly erected in a range of six, eight; or twelve, on each side of a *Ghāt* leading to the river. At *Kalna* is a circular group of one hundred and eight temples erected by the Raja of Bardwan. Each of the temples in Bengal consists of a single chamber, of a square form, surmounted by a pyramidal centre; the area of each is very small, the *Linga*, of black or white marble, occupies the centre; the offerings are presented at the threshold. *Benares*, however, is the peculiar seat of this form of worship; the principal deity VIŚVEŚVARA, as observed already, is a *Linga*, and most of the chief objects of the pilgrimage are similar blocks of stone. Particular divisions of the pilgrimage direct visiting forty-seven *Lingas*, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. If we may believe ŚIVA, indeed, he counted a hundred *Parārdhys* in *Kāśī*, of which, at the time he is supposed to tell this to DEVĪ, he adds sixty crore, or six hundred millions, were covered by the waters of the *Ganges*. A *Parārdhya* is said, by the commentator on the *Kāśī Khanda*, in which this dialogue occurs, to contain as many years of mortals as are equal to fifty of *Brahmā*'s years. Notwithstanding the acknowledged purport of this worship, it is but justice to state, that it is unattended in Upper India by any indecent or indelicate ceremonies, and it requires a rather lively imagination to trace any resemblance in its symbols to the objects they are supposed to present. The absence of all indecency from public worship and religious establishments in the Gangetic Provinces was fully established by the Vindicator of the Hindus, the late General STUART, and in every thing re-

ancient object of homage adopted in India subsequently to the ritual of the VEDAS, which was chief if not wholly, addressed to the elements, and particularly to Fire. How far the worship of the *Linga* authorised by the VEDAS, is doubtful, but it is the main purport of several of the *Purāṇas*¹. There can be no doubt of its universality at the period of the Mohammedan invasion of India. The idol destroyed by MAHMÚD of *Ghizni* was nothing more than a *Linga* being, according to MIRKHOND, a block of stone four or five cubits long and of proportionate thickness

relating to actual practice better authority cannot be desired. (Vindication, Part 1st, 99, and more particularly Part 2d, 135.)

¹ The *Skanda Purāṇa*, which contains the *Kāśī Khāṇḍa*, particularly inculcates the worship of ŚIVA in this form; so do the *Śiva*, *Brahmāṇḍa*, and *Linga Purāṇas*.

² The following is the passage from the *Rauzat us Saʿād* alluded to:

و آن خانه که سومات در آنجا بود طول و عرض تمام داشت
 ننان که پنجاه و شش ستون و قایه سقف آن کرده بودند
 سومات صنی بود از سنگ تراشیده طولش مقدار پنج گز و
 عرض آن ظاهر و دو گز در زیر زمین مخفی و بین الدوله محمود
 بتخانه در آمده با گرز گران سنگ سومات را درهم شکست
 مقداری از آن سنگ را فرمود تا بار کرده بغزین میبردند و در
 ستانه مسجد جامع بینداختند

"The temple in which the Idol of *Somnāth* stood was of considerable extent, both in length and breadth, and the roof was supported by fifty-six pillars in rows. The Idol was of polished stone, its height was about five cubits, and its thickness in pro

It was, in fact, one of the twelve great *Lingas* then set up in various parts of India, several of which,

portion: two cubits were below ground. MAHMÚD having entered the temple broke the stone *Somnáth* with a heavy mace: some of the fragments he ordered to be conveyed to *Ghizni*, and they were placed at the threshold of the great Mosque.² Another authority, the *Tabakáti Akbari*, a history of Akbar's reign, with a preliminary Sketch of Indian History, has the following:

لشکر بجانب هندوستان بقصد سومنات کشیده و این سومنات
شهریست بزرگ بر ساحل دریا محیط معبد براهمنه است و بتان
در این بتخانه بسیار بودند و بت بزرگتر سومنات نامند در
تواریخ بنظر رسیده که در زمان ظهور حضرت ختمی پناه مصطفی
صلی الله علیه و سلم این بترا از خانه کعبه برآورده بودند تا
از این کتب سلف براهمنه معلوم میشود ذکر چنین است از
زمان کشتن که چهار هزار سال میشد معبود براهمنه است و بقول
براهمنه کشتن اینجا غیب نموده — القصه چون سلطان به شهر
نہروالہ پتن رسید شہر را خالی دید فرمود تا غلبہ برداشتند و
راہ سومنات پیش گرفته چون بسومنات رسیدند اہل آنجا قلعہ را
بر روی سلطان کشیدند و بعد از جنگ و ترقد بسیار قلعه
مفتوح گشت لوازم بتاراج و غارت بعمل آمد و خلق کثیر بقتل
و اسیر شد بتخانہا شکستہ از بیخ برکنندند و سنگ سومنات را
پارچہ پارچہ کردہ پارہا بغزنین بردہ بدر مساجد جامع گذاشتہ
و سالتا سنگ اینجا بود

"In the year 415 (*Hijra*) MAHMÚD determined to lead an army against *Somnáth*, a city on the sea-shore, with a temple appertaining to the followers of BRAHMÁ; the temples contained many idols, the principal of which was named *Somnáth*. It is related in some histories that this idol was carried from the *Kaaba*, upon

besides *Someśvara*, or *Somanāth*, which was the name of the ŚIVA demolished by MAHMÚD, were destroyed

the coming of the Prophet, and transported to India. The Brahmanical records, however, refer it to the time of KRISHNA, an antiquity of 4000 years. KRISHNA himself is said to have appeared at this place."

"When the Sultan arrived at *Neherwdeh* (the capital of Gzerat), he found the city deserted, and carrying off such provisions as could be procured he advanced to *Somnāth*: the inhabitants of this place shut their gates against him, but it was soon carried by the irresistible valour of his troops, and a terrible slaughter of its defenders ensued. The temple was levelled with the ground the idol *Somnāth*, which was of stone, was broken to pieces and in commemoration of the victory a fragment was sent to *Ghizni*, where it was laid at the threshold of the principal mosque and was there many years." [See also Journ. As. Soc. Bengal, VI. p. 883 ff., XII, p. 73 ff. Journal of the Bombay Branch R. A. S. II, 11-21. Asiatic Journal for 1843, May and Novbr.]

These statements shew that the idol was nothing more than a block of stone of very moderate dimensions, like the common representation of the type of ŚIVA. FERISHTA, however, has converted it into something very different, or a colossal figure of the deity himself, and following Colonel Dow's version of the compiler, the historian of British India gives the following highly coloured account of a transaction which never took place. "Filled with indignation at sight of the gigantic idol, MAHMÚD aimed a blow at its head with his iron mace. The nose was struck off from its face. In vehement trepidation the *Brahmans* crowded round and offered millions to spare the god. The *Omráhs*, dazzled with the ransom, ventured to counsel acceptance. MAHMÚD, crying out that he valued the title of breaker not seller of idols, gave orders to proceed with the work of destruction. At the next blow the belly of the idol burst open, and forth issued a vast treasure of diamonds, rubies and pearls, rewarding the holy perseverance of MAHMÚD, and explaining the devout liberality of the *Brahmans*!" (Vol. I; 491.)

by the early Mohammedan conquerors¹. Most, if not all of them, also are named in works, of which the

¹ The twelve *Lingas* are particularised in the *Kedāra Kalpa*, of the *Nandi Upapurāṇa* [See also *Śivapurāṇa* c. 44–61 ap. Aufrecht, Cat. Codd. MSS. Sanskr. Bibl. Bodl., I, p. 64; ib. p. 81, and Weber, Catal. p. 347, No. 1242.], where ŚIVA is made to say: “I am omnipresent, but I am especially in twelve forms and places.” These he enumerates, and they are as follow:

1. *Somandātha*, in *Saurashtra*, i. e. *Surat*, in its most extensive sense, including part of *Guzerat*, where, indeed, *Paṭṭana Somndth*, or the city of *Somnāth*, is still situated.

2. *Mallikārjuna*, or *Śrī Śaila*, described by Colonel MACKENZIE, the late Surveyor General. *Asiatic Researches*, Vol. 5th.

3. *Mahākāla*, in *Ujjain*. This deity of stone was carried to *Dehli*, and broken there upon the capture of *Ujjain* by ALTUMSH. A. D. 1231,—Dow. According to the *Tabakātī Akbarī* the shrine was then three hundred years old.

4. *Omkāra* is said to have been in *Ujjain*, but it is probably the shrine of MAHĀDEO at *Omkāra Mandatta* [*Māndhātā*] on the *Narmadā*.

5. *Amareśvara* is also placed in *Ujjain*: an ancient temple of MAHĀDEO on a hill near *Ujjain* is noticed by Dr. HUNTER, *Asiatic Researches*, Vol. 6th, but he does not give the name or form.

6. *Vaidyandātha*, at *Deogaṛh* in Bengal; the temple is still in being, and is a celebrated place of pilgrimage.

7. *Rāmeśa*, at *Setubandha*, the island of *Kamisseram*, between Ceylon and the Continent; this *Linga* is fabled to have been set up by RĀMA. The temple is still in tolerable repair, and is one of the most magnificent in India. The gateway is one hundred feet high. It has been repeatedly described, and is delineated in DANIEL's *Superb Plates of Indian Antiquities*, from which it has been copied into LANGLES' *Monuments de L'Hindoostan*.

8. *Bhīmaśankara*, in *Dākinī*, which is in all probability the same with *Bhīmeśvara*, a *Linga* worshipped at *Dracharam* in the *Rājamahendri* district, and there venerated as one of the principal twelve.

date cannot be much later than the eighth or ninth century, and it is therefore to be inferred with as much certainty as any thing short of positive testimony can afford, that the worship of ŚIVA, under this type, prevailed throughout India at least as early as the fifth or sixth century of the Christian era. Considered as one great branch of the universal public worship, its prevalence, no doubt, dates much earlier; but the particular modifications under which the several types received their local designations, and became entitled to special reverence, are not in every case of remote antiquity.

One of the forms in which the *Linga* worship appears is that of the *Lingáyats*, *Lingavants*, or *Jangamas*, the essential characteristic of which is wearing the emblem on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the *Śaivas* generally the *Jangamas* smear their foreheads with *Vibhūti* or ashes, and wear necklaces, and carry rosaries, made of the *Rudráksha* seed. The

[9. *Viśveśvara*, at *Benares*.]

10. *Tryambakā*, on the banks of the *Gomati*; whether the temple still exists I have no knowledge.

11. *Gautameśa* is another of the twelve, whose original site and present fate are uncertain.

12. *Kedāreśa*, or *Kedārandh*, in the *Himālaya*, has been repeatedly visited by late travellers. The deity is represented by a shapeless mass of rock.

clerical members of the sect usually stain their garments with red ochre. They are not numerous in Upper India, and are rarely encountered except as mendicants leading about a bull, the living type of *Nandi*, the bull of ŚIVA, decorated with housings of various colours, and strings of Cowrie shells: the conductor carries a bell in his hand, and thus accompanied goes about from place to place, subsisting upon alms. In the South of India the *Lingáyats* are very numerous, and the officiating priests of the *Saiva* shrines are commonly of this sect¹, when they bear the designations of *rādhyā* and *Pañdāram*². The sect is also there known by the name of *Vira Saiva*. The following account of the restorer, if not the founder of the faith, as well as a specimen of the legends by which it is maintained, are derived from the *Basava Purāṇa*.

According to the followers of this faith, which prevails very extensively in the Dekhan, *Basva*, *Basava*, *Basvana*, or *Basvapa* or *Basavappa*, different modes of writing his name, only restored this religion, and did not invent it. This person, it is said, was the son of *Mādiga Rāya*, a Brahman, and *Madevi*, written also *Madala arasu* and *Mahāmbā*, inhabitants of *Hingulesvar Parvati Agrahāram*, on the west of *Śrī Śaila*, and both devout worshippers of ŚIVA. In recompense of their piety *Nandi*, the bull of ŚIVA,

¹ They also officiate in this capacity at the temple of *Kedārandh*, in *Benares*.

² This word seems to be properly *Pāñduranga*, पाण्डुरङ्गः pale complexioned, from their smearing themselves with ashes. It is so used in *Hemachandra's* history of *Mahāvīra*, when speaking of the *Saiva Brahmins*.

was born on earth as their son, becoming incarnate by command of ŚIVA, on his learning from NĀRADA the decline of the Śaiva faith and prevalence of other less orthodox systems of religion. The child was denominated after the *Basva* or *Basava*, the bull of the deity. On his arriving at the age of investiture he refused to assume the thread ordinarily worn by Brahmans, or to acknowledge any *Guru* except ĪŚVARA or ŚIVA. He then departed to the town of *Kalyān*, the capital of *Bijala* or *Vijala Rūya*, and obtained in marriage *Gangāmbā*, the daughter of the *Dañḍanāyak*, or minister of police. From thence he repaired to *Sangameśvara*, where he received from *Sangameśvara Svāmi* initiation in the tenets of the *Vīra Śaiva* faith. He was invited back from this place to succeed his father-in-law upon his decease in the office he had held.

After his return to *Kalyān*, his sister, who was one of his first disciples, was delivered of a son, *Chenna Basava*, who is not unfrequently confounded with his uncle, and regarded, perhaps more correctly, as the founder of the sect.

After recording these events the work enumerates various marvellous actions performed by *Basava* and several of his disciples, such as converting grains of corn to pearls—discovering hidden treasures—feeding multitudes—healing the sick, and restoring the dead to life. The following are some of the anecdotes narrated in the *Purāṇa*.

Basava having made himself remarkable for the promise bounties he bestowed upon the *Jangamas*, helping himself from the Royal Treasury for that purpose, the other ministers reported his conduct to *Bijala*, who called upon him to account for the money in his charge. *Basava* smiled, and giving the keys of the Treasury to the king, requested him to examine it, which being done, the amount was found wholly undiminished. *Bijala* thereupon caused it to be proclaimed, that whoever calumniated *Basava* should have his tongue cut out.

A *Jangama*, who cohabited with a dancing girl, sent a slave for his allowance of rice to the house of *Basava*, where the messenger saw the wife of the latter, and on his return reported to the dancing girl the magnificence of her attire. The mistress

of the *Jangama* was filled with a longing for a similiar dress, and the *Jangama* having no other means of gratifying her repaired to *Basava*, to beg of him his wife's garment. *Basava* immediately stripped *Gangāmbā*, his wife, and other dresses springing from her body, he gave them all to the *Jangama*.

A person of the name of *Kanapa*, who regularly worshipped the image of *Ekāmreśvara*, imagining the eyes of the deity were affected, plucked out his own, and placed them in the sockets of the figure. *Śiva*, pleased with his devotion, restored his worshipper his eyes.

A devout *Śaiva* named *Mahādevāla Machāya*, who engaged to wash for all the *Jangamas*, having killed a child, the *Rājā* ordered *Basava* to have him secured and punished; but *Basava* declined undertaking the duty, as it would be unavailing to offer any harm to the worshippers of *Śiva*. *Bijala* persisting sent his servants to seize and tie him to the legs of an elephant, but *Machāya* caught the elephant by the trunk, and dashed him and his attendants to pieces. He then proceeded to attack the *Rājā*, who being alarmed applied to *Basava*, and by his advice humbled himself before the offended *Jangama*. *Basava* also deprecated his wrath, and *Machāya* being appeased forgave the king and restored the elephant and the guards to life.

A poor *Jangama* having solicited alms of *Kinnardya*, one of *Basava*'s chief disciples, the latter touched the stones about them with his staff, and converting them into gold told the *Jangama* to help himself.

The work is also in many places addressed to the *Jainas* in the shape of a dialogue between some of the *Jangama* saints and the members of that faith, in which the former narrate to the latter instances of the superiority of the *Śaiva* religion, and the falsehood of the *Jain* faith, which appears to have been that of *Bijala Rāya*, and the great part of the population of *Kalyāna*. In order to convert them *Ekānta Ramāya*, one of *Basava*'s disciples, cut off his head in their presence, and then marched five days in solemn procession through and round the city, and on the fifth day replaced his head upon his shoulders. The *Jain* Pagodas were thereupon; it is said, destroyed by the *Jungamas*.

It does not appear, however, that the king was made a convert, or that he approved of the principles and conduct of his minister. He seems, on the contrary, to have incurred his death by attempting to repress the extension of the *Vīra Śaiva* belief. Different authorities, although they disagree as to the manner in which *Bijala* was destroyed, concur in stating the fact: the following account of the transaction is from the present work.

"In the city of *Kalyāna* were two devout worshippers of ŚIVA, named *Allaya* and *Madhuvaya*. They fixed their faith firmly on the divinity they adored, and assiduously revered their spiritual preceptor, attending upon *Basava* whithersoever he went. The king, *Bijala*, well knew their merits, but closed his eyes to their superiority, and listening to the calumnious accusations of their enemies commanded the eyes of *Allaya* and *Madhuvaya* to be plucked out. The disciples of *Basava*, as well as himself, were highly indignant at the cruel treatment of these holy men, and leaving to *Jagaddeva* the task of putting *Bijala* to death, and denouncing imprecations upon the city, they departed from *Kalyāna*. *Basava* fixed his residence at *Sangameśvara*.

Machdya, *Bommidevaya*, *Kinnara*, *Kannatha*, *Bommadeva*, *Kakaya*, *Masanaya*, *Kolakila Bommadeva*, *Kesirajaya*, *Mathirajaya*, and others, announced to the people that the fortunes of *Bijala* had passed away, as indicated by portentous signs; and accordingly the crows crowed in the night, jackals howled by day; the sun was eclipsed, storms of wind and rain came on, the earth shook, and darkness overspread the havens. The inhabitants of *Kalyāna* were filled with terror.

When *Jagaddeva* repaired home, his mother met him, and told him that when any injury had been done to a disciple of the *Śaiva* faith his fellow should avenge him or die. When *Dakṣa* treated ŚIVA with contumely, PĀRVATI threw herself into the flames, and so, under the wrong offered to the saints, he should not sit down contented: thus saying, she gave him food at the door of his mansion. Thither also came *Mallāya* and *Bommaya*, two others of the saints, and they partook of *Jagaddeva's* meal. Then smearing their bodies with holy ashes, they took up the spear, and sword, and shield, and marched together

against *Bijala*. On their way a bull appeared, whom they took to be a form of *Basava* come to their aid, and the bull went first even to the court of the king, going any one that came their way, and opening a clear path for them. Thus they reached the court, and put *Bijala* to death in the midst of all his courtiers and then they danced, and proclaimed the cause why they had put the king to death. *Jagaddeva* on his way back recalling words of his mother stabbed himself. Then arose dissension in the city, and the people fought amongst themselves, and hor with horses, and elephants with elephants, until, agreeably the curse denounced upon it by *Basava* and his disciples, *Kalya* was utterly destroyed.

Basava continued to reside at *Sangamesvara*, conversing with his disciples, and communing with the divine Essence, and expostulated with *ŚIVA*, saying: 'By thy command have I, and thy attendant train, come upon earth, and thou hast promised recall us to thy presence when our task was accomplished. Then *ŚIVA* and *PÁRVATÍ* came forth from the *Sangamesvara Lingam*, and were visible to *Basava*, who fell on the ground before them. They raised him, and led him to the sanctuary, and all three disappeared in the presence of the disciples, and they praised their master, and flowers fell from the sky, and then the disciples spread themselves abroad, and made known the absorption of *Basava* into the emblem of *ŚIVA*.'—MACKENZIE Collection Vol. 2nd. Hálakanara MSS. [pp. 3-12.]

The date of the events here recorded is not particularly fixed, but from various authorities they may be placed with confidence in the early part of the eleventh century¹.

¹ Colonel WILKS gives the same date (Mysore, I, 506), but terms the founder *Dhen Bas Ishwar*, intending clearly *Chenn* (little) *Basava*, the nephew of *Basava*, or *Basaveśvara*. BUCHANA has the name *Basvana* (Mysore, I, 240), but agrees nearly in the date, placing him about seven hundred years ago.

The MACKENZIE Collection, from which the above is taken, contains a number of works¹ of a similar description in the ancient *Kanara* dialect. There are also several works of the same nature in *Telugu*, as the *Basaveśvara Purāṇa*, *Paṇḍitarādhyā Charitra*, and others. Although the language of these compositions may now have become obscure or obsolete, it is not invariably so, and at any rate was once familiar. This circumstance, and the marvellous character of the legends they relate, specimens of which have been given in the above account of the founder of the sect, adapted them to the comprehension and taste of the people at large, and no doubt therefore exercised a proportionate influence. Accordingly WILKS, BUCHANAN, and DUBOIS represent the *Lingavants* as very numerous in the *Dekhan*, especially in *Mysore*, or those countries constituting ancient *Kanara*, and they are also common in *Telingana*. In Upper India there are no popular works current, and the only authority is a learned *Bhāshya*, or Comment, by NĪLKANTHA, on the *Sūtras* of VYĀSA, a work not often met with, and, being in Sanskrit, unintelligible to the multitude².

¹ As the *Basava Purāṇa*, *Chenna Basava Purāṇa*, *Prabhu-linga Līlā*, *Saranu Līlāmṛita*, *Viraktaru Kāvyaṃ*, and others, containing legends of a vast number of *Jangama* Saints and Teachers. — MACKENZIE Collection, Vol. 2, [pp. 12–32. See also *Madras Journal*, Vol. XI, p. 143 ff. and GRAUL, *Reise nach Indien*, Vol. V, p. 185 and 360.]

² Besides the *Jangama* priests of *Kedāranāth*, an opulent establishment of them exists at *Benares*: its wealth arises from

PARAMAHANSAS.

According to the introduction to the *Dwádaśa Mahāvākya*, by a *Dāndī* author, *VAIKUNṬHA PURI*, the *Sannyāsi* is of four kinds, the *Kutichara*, *Bahūdaka*, *Hansa*, and *Paramahansa*: the difference between whom, however, is only the graduated intensity of their self-mortification and profound abstraction. The *Paramahansa*¹ is the most eminent of these grada-

a number of houses occupying a considerable space, called the *Jangam Bāri*: the title to the property is said to be a grant to the *Jangamas*, regularly executed by *MĀN SINH*, and preserved on a copper plate: the story with which the vulgar are deluded is, that it was granted by one of the Emperors of Hindustan in consequence of a miracle performed by a *Jangama* devotee. In proof of the veracity of his doctrine he proposed to fly: the Emperor promised to give him as much ground as he could traverse in that manner: not quite satisfied of the impossibility of the feat, he had a check string tied to the ascetic's legs, and held by one of the attendants: the *Jangama* mounted, and when he reached the limits of the present *Jangama Bāri*, the Emperor thinking that extent of ground sufficiently liberal had him constrained to fly back again.

¹ *MOOR*, in his *Hindu Pantheon* (page 352), asserts, upon, as he says, authentic information, that the *Paramahansas* eat human flesh, and that individuals of this sect are not very unusually seen about *Benares*, floating down the river, and feeding upon a corpse: it is scarcely necessary to add that he is wholly wrong the passage he cites from the *Researches* is quite correct, when it describes the *Paramahansa* as an ascetic of the orthodox sects in the last stage of exaltation; and the practice he describes, although far from usual, is sometimes heard of as a filthy exhibition displayed for profit by individuals of a very different sect, those who occupy the ensuing portion of the present text—the *Aghoris*

tions, and is the ascetic who is solely occupied with the investigation of BRAHMA, or spirit, and who is equally indifferent to pleasure or pain, insensible of heat or cold, and incapable of satiety or want*.

Agreeably to this definition, individuals are sometimes met with who pretend to have attained such a degree of perfection: in proof of it they go naked in all weathers, never speak, and never indicate any natural want: what is brought to them as alms or food, by any person, is received by the attendants, whom their supposed sanctity or a confederation of interest attaches to them, and by these attendants they are fed and served on all occasions, as if they were as helpless as infants. It may be supposed that, not unfrequently, there is much knavery in this helplessness, but there are many Hindus whose simple enthusiasm induces them honestly to practice such self-denial, and there is little risk in the attempt, as the credulity of their countrymen, or rather countrywomen, will in most places take care that their wants are amply supplied. These devotees are usually included amongst the *Śaiva* ascetics; but it may be doubted whether the classification is correct.

* जातरूपवेरो निर्द्वन्द्वो निरायहसत्त्वब्रह्ममार्गे सम्यक्सम्पन्नः शुद्ध-
मानसः प्राणसंधारणार्थं यद्योक्तकाले भेषमाचरन्नाभिलाषो समी-
क्रत्वा भुव्यागारदेवगृहतृणकूटवल्लीकवृक्षमूलकुलाशशालापिहोवन्दी-
पुलिनगिरिकुहरकन्दरकोटरनिकरस्थण्डिलेष्वनिकेतवासी निश्चयतो
निर्ममः शुक्लध्यानपरायणो ऽध्यात्मनिष्ठः शुभाशुभकर्मनिर्मूलनाय
संन्यासेन देहत्यागं करोति यः स एव परमहंसो नाम ॥ *Jīvanmukti-*
vivēka (Weber, Catal. p. 195) quoted in the *Śabdakalpadrūma*
s. v. *Paramahansa*. See also Weber, Ind. Stud. II, 77. 78. 173-6.]

AGHORÍS.

The pretended insensibility of the *Paramahansa* being of a passive nature is at least inoffensive, and even where it is mere pretence the retired nature of the practice renders the deception little conspicuous or revolting. The same profession of worldly indifference characterises the *Aghorî*, or *Aghorâpanthî*; but he seeks occasions for its display, and demands alms as a reward for its exhibition.

The original *Aghorî* worship seems to have been that of *Devî* in some of her terrific forms, and to have required even human victims for its performance¹. In imitation of the formidable aspect under which the goddess was worshipped, the appearance of her votary was rendered as hideous as possible, and his wand and water-pot were a staff set with bones and the upper half of a skull: the practices were of a similar nature, and flesh and spirituous liquors constituted, at will, the diet of the adept.

The regular worship of this sect has long since been suppressed, and the only traces of it now left are pre-

¹ It may be credulity or calumny, but the *Bhilâs*, and other hill tribes, are constantly accused by Sanskrit writers of the eleventh and twelfth centuries as addicted to this sanguinary worship. The *Vrihat Kathâ* is full of stories to this effect, the scene of which is chiefly in the *Vindhya* range. Its covert existence in cities is inferable from the very dramatic situation in *Bhavabhûti's Drama*, *Mâlâtî* and *Mâdhava*, where *Mâdhava* rescues his mistress from the *Aghora Ghanîa*, who is about to sacrifice *Mâlâtî* at the shrine of *Châmundâ* [Act V, p. 83].

sented by a few disgusting wretches, who, whilst they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifference to worldly objects, they eat and drink whatever is given to them, even ordure and carrion. They smear their bodies also with excrement, and carry it about with them in a wooden cup, or skull, either to swallow it, if by so doing they can get a few pice; or to throw it upon the persons, or into the houses of those who refuse to comply with their demands. They also for the same purpose inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusants; and they have a variety of similar disgusting devices to extort money from the timid and credulous Hindu. They are fortunately not numerous, and are universally detested and feared.

ÚRDDHABÁHUS, ÁKÁŚ MUKHÍS, and NAKHÍS.

Personal privation and torture being of great efficacy in the creed of the Hindus, various individuals, some influenced by credulity, and some by knavery, have adopted modes of distorting their limbs, and forcing them out of their natural position, until they can no longer resume their ordinary direction.

The *Úrddhabáhus*¹ extend one or both arms above their heads, till they remain of themselves thus elevated. They also close the fist, and the nails being necessarily suffered to grow make their way between

¹ *Úrddha*, above, and *Báhu*, the arm.

the metacarpal bones, and completely perforate the hand. The *Ūrddhabāhus* are solitary mendicants, as are all of this description, and never have any fixed abode: they subsist upon alms; many of them go naked, but some wear a wrapper stained with ochre; they usually assume the *Śaiva* marks, and twist their hair so as to project from the forehead, in imitation of the *Jatā* of ŚIVA.

The *Ākāśmukhīs*¹ hold up their faces to the sky, till the muscles of the back of the neck become contracted, and retain it in that position: they wear the *Jatā*, and allow the beard and whiskers to grow, smearing the body with ashes: some wear coloured garments: they subsist upon alms.

The *Nakhīs* are of a similar description with the two preceding, but their personal characteristic is of a less extravagant nature, being confined to the length of their finger nails, which they never cut: they also live by begging, and wear the *Śaiva* marks.

GŪDARAS.

The *Gūdaras* are so named from a pan of metal which they carry about with them, and in which they have a small fire, for the purpose of burning scented woods at the houses of the persons from whom they receive alms. These alms they do not solicit further than by repeating the word *Alakh*², expressive of the

¹ *Ākāś*, the sky, and *Mukha*, the face.

² *A*, the negative prefix, and *Lakshma*, a mark, a distinction.

indescribable nature of the deity. They have a peculiar garb, wearing a large round cap, and a long frock or coat stained with ochery clay. Some also wear ear-rings, like the *Kánphátá Jogís*, or a cylinder of wood passed through the lobe of the ear, which they term the *Khechari Mudrá*, the seal or symbol of the deity, of him who moves in the heavens.

RÚKHARAS, SÚKHARAS, and ÚKHARAS.

The *Súkharas* are *Śaiva* mendicants, distinguished by carrying a stick three spans in length: they dress in a cap and sort of petticoat stained with ochery earth, smear their bodies with ashes, and wear ear-rings of the *Rudráksha* seed. They also wear over the left shoulder a narrow piece of cloth dyed with ochre and twisted, in place of the *Zannár*.

The *Rúkharas* are of similar habits and appearance, but they do not carry the stick, nor wear the *Rudráksha* ear-rings, but in their place metallic ones. These two classes agree with the preceding in the watchword, exclaiming *Alakh*, as they pass along; the term is, however, used by other classes of mendicants.

The *Úkharas* are said to be members of either the preceding classes, who drink spirituous liquor and eat meat: they appear to be the refuse of the three preceding mendicant classes, who, in general, are said to be of mild and inoffensive manners.

KARÁ LINGÍS.

These are vagabonds of little credit; except some

times amongst the most ignorant portions of the community, they are not often met with: they go naked, and to mark their triumph over sensual desires, affix an iron ring and chain on the male organ¹: they are professedly worshippers of ŚIVA.

SANNYÁSIS, BRAHMACHÁRIS, and AVADHÚTAS.

Although the terms *Sannyási* and *Vairáḡi* are, in a great measure, restricted amongst the *Vaiśhṇavas* to peculiar classes, the same limit can scarcely be adopted with regard to the *Śaivas*. All the sects, except the *Samyogī Attis*, are so far *Sannyási*, or excluded from the world, as not to admit of married teachers, a circumstance far from uncommon, as we have seen amongst the more refined followers of VIŠṆU. Most of the *Śaiva* sects, indeed, are of a very inferior description to those of the *Vaiśhṇavas*.

Besides the individuals who adopt the *Dandā Grahaṇa*, and are unconnected with the *Daśnámis*, there is a set of devotees who remain through life members of the condition of the *Brahmachári*, or student²:

¹ These ascetics were the persons who attracted the notice of the earlier travellers, especially BERNIER and TAVERNIER. They were more numerous then, probably, than they are at present, and this appears to be the case with most of the mendicants who practiced on the superstitious admiration of the vulgar.

² The *Dīrghakāla Brahmacharyam*, or protracted period of studentship, is however amongst the acts enumerated in various authorities of indisputable character, as those which are prohibited in the *Kali* age.

these are also regarded as *Sannyásis*, and where the term is used in a definite sense, these twelve kinds, the *Dandis*, *Brahmacháris*, and ten *Daśnámi* orders are implied. In general, however, the term, as well as *Avadhúta*, or *Avdhauta*, and *Alakhnámi*, express all the *Śaiva* classes of mendicants, except perhaps the *Jogis*.

NÁGAS.

The *Śaiva Sannyásis* who go naked are distinguished by this term. They smear their bodies with ashes, allow their hair, beards, and whiskers to grow, and wear the projecting braid of hair, called the *Jatá*; like the *Vairági Nágas*, they carry arms, and wander about in troops, soliciting alms, or levying contributions. The *Śaiva Nágas* are chiefly the refuse of the *Dandí* and *Atti* orders, or men who have no inclination for a life of study or business: when weary of the vagrant and violent habits of the *Nága*, they re-enter the better disposed classes, which they had first quitted. The *Śaiva Nágas* are very numerous in many parts of India, though less so in the Company's provinces than in any other: they were formerly in great numbers in *Búndelkhañd*¹, and HIMMET

¹ A party of them attacked Colonel GODDARD's troops in their march between *Doraval* and *Herapur*, the assailants were no more than four or five hundred, but about two thousand hovered about the rear of the army: they are called *Pándráms* in the narrative, but were evidently *Śaiva Nágas*. PENNANT's *Hindustan*, 2, 192. The *Vindicator of the Hindus*, speaking of

BAHÁDUR was a pupil of one of their Mahants, RÁ-JENDRA GÍR, one of the lapsed *Daśnámí* ascetics. These *Nāgas* are the particular opponents of the *Vairāgi Nāgas*, and were, no doubt, the leading actors in the bloody fray at *Haridwār*¹, which had excluded the *Vaishñavas* from the great fair there, from 1760, till the British acquired the country. The leader of the *Śaiva* party was called DHOKAI GÍR, and he, as well as the spiritual guide of HIMMET BAHÁDUR, was consequently of the *Daśnámí* order, which would thus seem to be addicted to violent and war-like habits. With respect to the sanguinary affray at *Haridwār*, in which we are told eighteen thousand *Vairāgis* were left dead on the field, there is a different legend current of the origin of the conflict from that given in the Researches, but neither of them is satisfactory, nor indeed is any particular cause necessary, as the opposite objects of worship, and the pride of

them, observes, that they often engage in the rival contests of the Indian Chiefs, and, on a critical occasion some years ago, six thousand of them joined the forces of the Mahratta Chief SENDIAN, and enabled him, with an equal number of his own troops, to discomfit an army of thirty thousand men, headed by one of his rebellious subjects.

¹ As. Res. II, 455. It may be observed, that a very accurate account is given in the same place of the general appearance and habits of the *Śaiva Sannyāsis* and *Jogis*, the *Vaishñava Vairāgis*, and *Uddāsis* of *Nānakshāh*. The term *Gosāin*, as correlative to *Sannyāsi*, is agreeable to common usage, but, as has been elsewhere observed, is more strictly applicable to very different characters.

strength and numbers, and consequent struggle for pre-eminence are quite sufficient to account for the dispute¹.

Ś. KTAS.

The worshippers of the SAKTI, the power or energy of the divine nature in action, are exceedingly numerous amongst all classes of Hindus². This active energy is, agreeably to the spirit of the mythological system, personified, and the form with which it is invested, considered as the especial object of veneration, de-

¹ The irregular practices of these and other mendicants have attracted the lash of KABĪR in the following Ramainī:

RAMAINĪ 69.

ऐसा योगी न देखा भारी ।
भूल करि लिये गफखारि, &c.

“I never beheld such a *Jogī*, oh brother! forgetting his doctrine he roves about in negligence. He follows professedly the faith of MAHÁDEVA, and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MÁYÁ is the mistress of the false saint. When did DATTÁTREYA demolish a dwelling? when did ŚUKÁDEVA collect an armed host? when did NÁRADA mount a matchlock? when did VYÁSADEVA blow a trumpet? In making war, the creed is violated. Is he an *Atī*, who is armed with a quiver? Is he a *Virakta*, who is filled with covetousness? His garb is put to shame by his gold ornaments; he has assembled horses and mares, is possessed of villages, is called a man of wealth; a beautiful woman was not amongst the embellishments of *Sanaka* and his brethren; he who carries with him a vessel of ink, cannot avoid soiling his raiment.”

² It has been computed, that of the Hindus of Bengal at least three-fourths are of this sect: of the remaining fourth three parts are *Vaishnavas*, and one *Saivas*, &c.

thieves. They look up to **TEGH BAHÁDUR**, the father of **GURU GOVIND**, as their founder.

GOVIND SINHÍS.

These form the most important division of the *Sikh* community, being in fact the political association to which the name is applied, or to the *Sikh* nation generally¹. Although professing to derive their national faith from *Nának*, and holding his memory in veneration, the faith they follow is widely different from the quietism of that reformer, and is wholly of a worldly and warlike spirit. **GURU GOVIND** devoted his followers to steel, and hence the worship of the sword, as well as its employment against both Mohammedans and Hindus. He also ordered his adherents to allow their hair and beards to grow, and to wear blue garments: he permitted them to eat all kinds of flesh, except that of kine, and he threw open his faith and cause to all castes, to whomsoever chose to abandon the institutes of *Hinduism*, or belief in the mission of Mohammed, for a fraternity of arms and life of predatory daring. It was then only that the *Sikhs* became

¹ Described by Sir JOHN MALCOLM, in the eleventh volume of the Asiatic Researches. The *Sikh* priest to whom he alludes (page 198) as one of his authorities, was afterwards well known to me, and was an individual every way worthy of confidence. His name was *Atmá Rám*, and although advanced in years, he was full of energy and intelligence, combining with them extreme simplicity and kindliness of disposition. The old man was a most favourable and interesting specimen of the *Panjábi* nation and disciples of *Nának*. He died a few years ago in Calcutta.

a people, and were separated from their *Indian* countrymen in political constitution, as well as religious tenets. At the same time the *Sikhs* are still, to a certain extent, *Hindus*: they worship the deities of the *Hindus*, and celebrate all their festivals: they derive their legends and literature from the same sources, and pay great veneration to the *Brahmans*. The impress of their origin is still, therefore, strongly retained, notwithstanding their rejection of caste, and their substituting the *Daś Pádsháh ká granth*¹, the compilation of GURU GOVIND, for the *Vedas*, and *Puránas*.

NIRMALAS.

These differ but little from the *Udásís*, and are perhaps still closer adherents to the doctrines of the

¹ From the succession of Chiefs; GOVIND was tenth teacher in succession from *Nának*, and flourished at the close of the 17th and beginning of the 18th century.

The other standard authority of the *Sikhs*, the *Ádi Granth*, is a compilation chiefly of the works of *Nának*, and his immediate successors, made by *Arjunmal*, a *Sikh* teacher, in the end of the 16th century. As it is usually met with, however, it comprehends the writings of many other individuals, many of whom are *Vaishnavas*. At a *Sikh Sangat*, or Chapel, in Benares, the Book, a large folio, there denominated the *Sambhu Granth*, was said to contain the contributions of the following writers:—

Nának, *Nám Deo*, *Kabír*, *Sheikh Feriáaddín*, *Dhanna*, *Rámánand*, *Pipá*, *Sena*, *Jayadeva*, *Phandak*, *Suddámá*, *Prahlád*, *Dhuru*, *Raidás*, *Vibhishana*, *Mirá Báí*; *Karma Báí*.

[Compare also G. de TASSY, *hist. de la littérat. Hindoui et Hindoust.*, I, 385 ff. *Journal R. As. Soc.*, IX, 43 ff. *Dabistán*, II, 246-98. *Journal As. S. Bengal*, XIV, 393.]

founder, as the name imports: they profess to be free from all worldly soil or stain and, consequently, lead a wholly religious life. They observe celibacy, and disregard their personal appearance, often going nearly naked. They are not, like the *Uddists*, assembled in colleges, nor do they hold any particular form of divine service, but confine their devotion to speculative meditation on the perusal of the writings of NĀNAK KABĪR, and other unitarian teachers. They are always solitary, supported by their disciples or opulent individuals, and are often known as able expounders of the *Vedānta* philosophy, in which *Brahmans* do not disdain to become their scholars. They are not very numerous; but a few are almost always to be found at the principal seats of *Hindu* wealth and learning, and particularly at *Benares*¹.

NĀGAS.

The naked mendicants of the *Sikhs* are said to differ

¹ An interesting account of the religious service of the *Sikhs*, in their college at *Patna*, was published by Mr. WILKINS, in the first volume of the *Asiatic Researches*. I witnessed a similar ceremony at a *Sikh* establishment at *Benares*, and partook of the *Prāsāda*, or sweetmeats, distributed to the assistants. Both Mr. WILKINS and Sir JOHN MALCOLM notice this eating in common, as if it were peculiar to the *Sikh* faith; but this, as elsewhere observed, is not the case. It prevails with most of the *Vaishnava* sects; but it should be remembered that it is always restricted to articles which have been previously consecrated by presentation to the object of worship, to the Idol, the sarcophagus, the sculptured foot-marks, or the book.

from those of the *Vaishnava* and *Śaiva* sects by abstaining from the use of arms, and following a retired and religious life. Except in going without clothes, they are not distinguishable from the *Nirmalas*.

JAINS.

A satisfactory account of the religion of the *Jains* would require a distinct dissertation, and cannot be comprised within the limits necessarily assigned to this general sketch of the *Hindu* sects. The subject is of considerable interest, as affecting a very large proportion of the population of India, and involving many important considerations connected with the history of the *Hindu* faith: an extended inquiry must, however, be left to some further opportunity; and in the meantime our attention will be confined to a few observations on the peculiar tenets and practices of the *Jain* religion, its past history, and actual condition.

Previously, however, to entering upon these subjects, it may be advisable to advert briefly to what has been already done towards their elucidation, and to the materials which exist in the original languages for a complete view. The latter are of the most extensive description, whilst the labours of European writers are by no means wanting to an accurate estimate of the leading doctrines of the *Jain* faith, or to an appreciation of the state in which it exists in various parts of *Hindustan*.

The first authentic notices of the *Jains* occur in the ninth volume of the *Asiatic Researches*, from the pens

of the late Colonel MACKENZIE, Dr. BUCHANAN, and Mr. COLEBROOKE. The two first described the *Jains* from personal acquaintance, and from their account it appeared, that they existed, in considerable number and respectability, in Southern India, particularly *Mysore*, and on the *Canara Coast*; that they laid claim to high antiquity, and enumerated a long series of religious teachers, and that they differed in many of their tenets and practices from the orthodox Hindus by whom they were regarded with aversion and contempt. A further illustration of their doctrines, and a particular account of their deified teachers was derived by Mr. COLEBROOKE from some of their standard authorities, then first made known to Europeans.

Little more was published on the subject of the *Jains* until very lately, with exception of numerous but brief and scattered notices of the sect in the *Penninsula*, in BUCHANAN's Travels in Mysore. Some account of them also occurs in Colonel WILKS' Historical Sketch of the South of India, and in the work of the Abbé DUBOIS. Mr. WARD has an article dedicated to the *Jains*, in his account of the Hindus; and Mr. ERSKINE has briefly adverted to some of their peculiarities in his Observations on the Cave of *Elephanta*, and the remains of the *Bauddhas* in India, in the Proceedings of the *Bombay Literary Society*. It is, however, to the Transaction of the *Royal Asiatic Society* that we are indebted for the latest and most detailed accounts, and the papers of Mr. COLEBROOKE, Major DELAMAINE, Dr. HAMILTON, Colonel FRANKLIN and

Major TOD¹, furnish many interesting particulars relative to the doctrines and past or present condition of the *Jains*. Some valuable illustration of the latter subject is to be found in the Calcutta Quarterly Magazine²: some historical notices obtained from the inscriptions at *Abú* occur in the last volume of our Researches, whilst a novel and rather comprehensive view of *Jain* literature is contained in the Catalogue of Manuscripts collected by the late Colonel MACKENZIE³.

From this latter authority we learn that the literature peculiar to *Jainas* comprises a number of works peculiar to the sect, the composition of their own writers, and on a variety of subjects⁴. They have a

¹ On the Philosophy of the Hindus, Part V, by Mr. COLEBROOKE, Vol. I [Essays, London, 1858, 243 ff. 280 ff.]. On the *Śrāvaks*, or *Jains*, by Major DELAMAIN, Vol. I, 418. On Inscriptions in Jain Temples, in Behár, by Mr. COLEBROOKE, Dr. HAMILTON, and Colonel FRANKLIN, Vol. I, 520. On the *Śrāvaks*, or *Jains*, by Dr. HAMILTON, Vol. I, 531. On the Religious Establishments in Mewar, by Major TOD, Vol. II, 270.

² Particularly in the Journal of a Native Traveller, from Calcutta and back again through Behár. The traveller was a learned *Jain*, in the service of Colonel MACKENZIE. There is also an interesting account of a visit to the temple of PARŚVANÁTH, at *Samet Šikhar*.

³ Vol. I, page 144, &c.

⁴ The List comprises 44 Works:

<i>Purānas</i> ,	7
<i>Charitras</i> and Legends,	10
Ritual, Prayers, &c.	18
Medicine,	1
Grammar.	2

series of works called *Purāṇas*, as the *Ādi* and *Uttara Purāṇas*, *Chāmuṇḍa Rāya Purāṇa*, and *Chaturvinśati Purāṇa*¹; but these are not to be confounded with the *Purāṇas* of the *Hindus*; as, although they occasionally insert legends borrowed from the latter, their especial object is the legendary history of the *Tirthankaras*, or deified teachers, peculiar to the sect. The chief *Purāṇas* are attributed to JINA SENA ĀCHĀRYA, whom some accounts make contemporary with VIKRAMĀDITYA; but the greater number, and most consistent of the traditions of the South, describe him as the spiritual preceptor of AMOGHAVARSHA, king of *Kānchi*, at the end of the ninth century of the Christian era. Analogous to the *Jain Purāṇas* are works denominated *Charitras*, their subject being, in general, the marvellous history of some *Tirthankara*,

Arithmetic,	2
Miscellaneous,	4

¹ HAMILTON says, the *Digambaras* have twenty-four *Purāṇas*, twenty-three giving an account of each *Tirthankara*, and the twenty-fourth, of the whole; but this seems to be erroneous. The actions of the twenty-four *Tirthankaras* are described in a single *Purāṇa*, but the section devoted to each is called after him severally as the *Purāṇa* of each, as *Rishabha Deva Purāṇa*, one section of the *Chāmuṇḍa Rāya Purāṇa*. In the *Ādi* and *Uttara Purāṇas*, forming in fact but one work, the *Ādi*, or first part, is appropriated to the first *Tirthankara*, whilst the *Uttara*, or last portion, contains the accounts of all the other deified Sages. There are several collections, comprehending what may be termed twenty-four *Purāṇas*; but it does not appear that there are twenty-four distinct works so denominated.

or some holy personage, after whom they are denominated, as the *Jinadatta Rāya Charitra*, *Pújyapāda Charitra*, and others. They have a number of works explanatory of their philosophical notions and religious tenets of the sect, as well as rituals of practice, and a grammatical system founded on the rules of ŚĀKATĀYANA is illustrated by glosses and commentaries. The *Jains* have also their own writers on astronomy and astrology, on medicine, on the mathematical sciences, and the form and disposition of the universe.

This general view of *Jain* literature is afforded by the MACKENZIE Collection, but the list there given is very far from including the whole of *Jain* literature, or even a considerable proportion. The works there alluded to are, in fact, confined to Southern India, and are written in *Sanskrit*, or the dialects of the *Peninsula*; but every province of Hindustan can produce *Jain* compositions, either in *Sanskrit* or its vernacular idiom, whilst many of the books, and especially those which may be regarded as their scriptural authorities, are written in the *Prākṛit* or *Māgadhi*, a dialect which, with the *Jains* as well as the *Bauddhas*, is considered to be the appropriate vehicle of their sacred literature.

The course of time, and the multiplication of writings, have probably rendered it almost impossible to reduce what may be considered as the sacred literature of the *Jains* to a regular system. They are said to have a number of works entitled *Siddhāntas* and

*Āgamas*¹, which are to them what the *Vedas* are to the Brahmanical Hindus; and this appears to be the case, although the enumeration which is sometimes made of them is of a loose and popular character, and scarcely reconcilable with that to be derived from written authority².

¹ HAMILTON enumerates eight works as the *Āgamas* of the *Digambara* sect, the *Trailokya Sāra*, the *Gomatīśāra*, *Pañjīrāj*, *Trailokya Dipikā*, *Kshepaśāra*, *Tribhaṅgīśāra*, and *Shatpāvar*, attributed to the pupils of *Mahāvīra*. He states also, that the *Śvetāmbaras* have forty-five or, as some allege, eighty-four *Siddhāntas*, amongst which he specifies the *Thānāngī Sūtra*, *Jnānanti Sūtra*, *Sugorāngī Sūtra*, *Upāsakadāśa*, *Mahāpandanna*, *Nandī Sūtra*, *Rayapṣenī*, *Jinābhigama*, *Jambudvīpapaññatti*, *Sūrapaññatti*, *Chandrasāgarapaññatti*, *Kalpa Sūtra*, *Katantravibhrama Sūtra*, *Śakti Sūtra*, and *Sangrahaṇī Sūtra*. Some of these are incorrectly named, and others inaccurately classed, as will be seen from what follows in the text.

² The following Works are either in my possession or in the library of the Sanskrit College of Calcutta. Compositions descriptive of the tenets or practices of the *Jain* religion: *Bhagavatyaṅgam*. This is one of the eleven primary works, and is entitled also in *Prākṛit Vivāha Paññatti*, in *Sanskrit Vivāha*, or *Vivaddhā Prajñapti*, Instruction in the various sources of worldly pain, or in the paths of virtue. It consists of lessons given to GAUTAMA by MAHĀVĪRA, and is in *Prākṛit*. It contains 36,000 stanzas. *Bhagavatyaṅga Vṛitti*, a *Sanskrit* Commentary on the preceding (defective.) *Thānāngī Sūtra*,—also one of the eleven *Angas*. *Kalpa Sūtra*, the precepts of the *Jain* faith—these are originally 1250; but they are interspersed with legends of the *Tīrthankaras*, and especially of MAHĀVĪRA, at the pleasure of the writer, and the several copies of the work therefore differ. *Prākṛit*.

The author of the *Abhidhāna Chintāmaṇi*, a useful vocabulary, HEMACHANDRA, is well known as a zealous

<i>Kalpa Sūtra Bālabodha</i> , a sort of abridgment of the preceding.	<i>Upadhānavidhi. Prākṛit.</i>
<i>Prākṛit.</i>	<i>Aśhāhnikamahotsava. Prākṛit.</i>
<i>Kalpa Sūtra Siddhānta</i> , the essence of the <i>Kalpa Sūtra</i> .	<i>Aśhāhnikavyākhyāna.</i>
<i>Prākṛit.</i>	<i>Mahāmuni Soddhya.</i>
<i>Daśavaikālika Sūtra. Prākṛit.</i>	<i>Pragnasūktā Muktvāli.</i>
<i>Ditto. Tīkā.</i>	<i>Ārādhaṇa Prakāra.</i>
<i>Rāyapraśna Sūtra Siddhānta.</i>	<i>Pārśvanātha Gītā.</i>
<i>Tīkā.</i>	<i>Uttarādhyāyana Gītā.</i>
<i>Gautamaprashnā. Prākṛit.</i>	<i>Sādhusamāchāri.</i>
<i>Sangrahinī Sūtra. Prākṛit.</i>	<i>Śrāvakārādhaṇa.</i>
<i>Laghu Sangrahinī Sūtra.</i>	<i>Jñānapūjā.</i>
<i>Nava Tattwa Sūtra. Prākṛit.</i>	<i>Dikshamahotsava.</i>
<i>NavaTattwaPrakarāṇa. Prākṛit.</i>	<i>Bārah Vrata.</i>
<i>NavaTattwaBālabodha. Prākṛit.</i>	<i>Saptaviṃśati Sādhu Lakṣhaṇa.</i>
<i>Karma Grantha.</i>	<i>Rātriḥhojana Nishedha.</i>
<i>Jīva Vichāra. Sanskrit.</i>	<i>Sādhwapāsana Vidhi.</i>
<i>Jīva Vinaya.</i>	<i>Dvishashtī Vākya.</i>
<i>Smarāṇa Sūtra. Prākṛit.</i>	<i>Kshetrasamāsa Sūtra.</i>
<i>Vṛiddhātichāra. Prākṛit.</i>	<i>Samyaktvādhyāyana.</i>
<i>Sindūraprakāra Tīkā. Sanskrit.</i>	<i>Praśnottara Ratnamālā.</i>
<i>Ekaviṃśati Sthāna. Bhāshā.</i>	<i>Navakārānta Bālabodha.</i>
<i>Daśakṣapaṇāvrataavidhi. Bhāshā.</i>	<i>Asāhyana Vidhi.</i>
<i>Upadeśa Mālā. Prākṛit.</i>	<i>Santāraka Vidhi.</i>
<i>Pratikramaṇa Vidhi. Prākṛit.</i>	<i>Ātmānuśāsana. Bhāshā.</i>
<i>Pratikramaṇa Sūtra. Bhāshā.</i>	<i>Panchāstikāya, according to the Digambara faith.</i>
<i>Chaturdaśa Guṇasthāna. Bhāshā.</i>	<i>Jinapratimā Sthāpana Vidhi.</i>
<i>Chaturdaśa Guṇānmāni.</i>	<i>Jalakṣhālana Vidhi.</i>
<i>Pakshi Sūtra. Bhāshā.</i>	<i>Sadopakāra Muktvāli.</i>
<i>Shattriṃśat Karmakathā. Bhāshā.</i>	<i>Moksha Mārga.</i>
<i>Dharmabuddhi Chatuṣpādī.</i>	<i>Nitisangraha.</i>
<i>Bhāshā.</i>	<i>Vichitramanjari.</i>
<i>Bālavibodha. Bhāshā.</i>	<i>Pārśvanātha Daśabhāvaṇisaha.</i>
	<i>Śataviśabhāva.</i>

and able propagator of the *Jain* doctrines in the twelfth century. He was no doubt well versed in the pecu-

Anandaśrāvaka Sandhi.

Rohiṇītapas.

Siddhāchala Pūjā.

Pūjāpaddhati. Bhāṣā.

Śilopadeśa Mālā.

Sṇḍa Vidhi.

Navapattatapo Vidhi.

Amṛitashīlamitapas.

Dēvapūjā.

Varnābhāvanasandhi. Bhāṣā.

Panegrics of the *Jain* teachers,
&c., which are not unfrequently
repeated in the temples:

Śānti Jina Stava. Bhāṣā.

Vṛihat Śānti Stava. Sanskrit.

Mahāvira Stava. Bhāṣā.

Laghu Śānti Stava.

Īśhabha Stava.

Pārśvanātha Stava.

Pārśvanātha Stuti. Prākṛit.

Neminātha Stava.

Āśānta Stava. Prākṛit.

Ajitaśānti Stava.

Bhaktamaya Stotra.

Kalyāṇa Mandra Stotra. Sanskrit.

Chaturvīṃśati daṇḍakastava.

Sādhuvandana.

Śatrunjaya Stava.

Pārśvanātha Namaskāra.

Champakā Stavāna.

Upasargahāra Stotra.

Guru Stava.

Karma Stava.

LEGENDARY TALES AND HISTORIES.

Padma Purāṇa. Bhāṣā.

Mahāvira Charitra, which is
called by others portion of the
Trishashtīśāldakāpuruṣa Chari-
ta, or Legend of the sixty-three
personages most eminent in
Jain Tradition. *Sanskrit.*

Nemirājārshi Charitra.

Śālābhadrā Charitra. Bhāṣā.

Chitrasena Charitra. Bhāṣā.

Gajasukumāra Charitra. Bhāṣā.

Chandrarāja Charitra. Bhāṣā.

Bhaktāmara.

Śrīpāla Charitra. Bhāṣā.

Kālikāchārya Kathā.

Samyaktva Kaumudi.

Vastrapādā Kathā.

Meghadūtāpāda Samasyā.

Avantīśakumāra Charitra.

Ratnachūropākhyāna.

Mṛigāvatī Charitra.

Ratnachūra Muni Chaupai.

Bhāṣā.

Mṛigavati Chaupai. Bhāṣā.

Sādhu Charitra.

Śatrunjaya Māhātmya.

Gajasinha Charitra.

Daśadīśhtānta Kathā.

liarity of the system which he taught, and may be regarded as a safe guide. In his vocabulary* he specifies what appear to be the *Jaina* scriptures, at least in the estimation of the *Śvetāmbara* sect, to which he belonged, and in a valuable Commentary on his own work he has further particularised the works named in his text. From this it appears that the principal authorities of a sacred character were termed *Angas*, and were eleven in number or, with a supplementary division, twelve. They are thus enumerated and described: *chārāṅgam*, a book teaching sacred observances after the practice of *Vāsishtha* and other saints. *Sūtrakṛitāṅgam*, a work on acts imposed by positive precepts. *Sthānāṅgam*, on the organs in which life abides, or the ten acts essential to purity. *Sama-vāyāṅgam*, on the hundred *Padārthas* or categories. *Bhagavatyāṅgam*, on the ritual, or rules for worship. *Jñātādharma-kathā*, an account of the acquisition of knowledge by holy personages. *Upāsakadaśā*, rules for the conduct of *Śrāvakas*, or secular *Jains*, appa-

MISCELLANEOUS.

Vṛiddhayavana, *Astronomy*.

Sanskrit.

Chaturdaśavapaṇavichāra.

Trailokya Dipikā.

Setunjoddhar.

Paṭhaṇḍrambhapiṭhikā.

Hastarekhāvivarāṇa. *Prākṛit*.

Nāmāvali.

Pālāvali.

Many of these are of small extent, but others are exceedingly voluminous; as the *Bhagavatyāṅga*, *Padma Purāṇa*, *Śaṭrunjaya Māhātmya*, and others.

* [243 - 8.]

rently in ten lectures. *Antakriddasá*, on the actions of the *Tirthankaras*, in ten lectures. *Anuttaropapátikadasá*, on the principal or final births of the *Tirthankaras*, in ten lectures. *Praśnavyākaraṇam*, Grammar of questions, probably on the Code of the *Jains*. *Vipākaśrutam*, on the fruits or consequences of actions.

With these are connected inferior *Angas* or *Upāṅgas*, the names of which are not specified—whilst the *Drishṭivāda*, the twelfth *Anga*, which seems to be a supplementary authority, is divided into five portions entitled: *Parikarma*, on moral acts; *Sūtra*, precepts for conduct and life; *Pūrvanuyoga*, on the doctrines and practice of the *Tirthankaras* before attaining perfection; *Pūrvagata*, on the same after perfection! *Chūlikā*, on doctrines and practice not comprised in the two preceding.

These different works profess to be derived from the oral instructions of MAHÁVÍRA himself to his disciples, especially to GAUTAMA; but besides these a class of works is enumerated by HEMACHĀNDRA, entitled *Pūrvas*, because they were drawn up by the *Gaṇadharas* before the *Angas*¹. There are fourteen of them treating of the chief tenets of the sect, apparently sometimes controversially, as the *Astipravāda*, the doctrine of existence and non-existence; *Jñānapravāda*, the doctrine of holy knowledge; *Satyapra-*

सुचितानि गणधरैरङ्गैः पूर्वमेव यत् ।
पूर्वाणीत्यभिधीयन्ते तेनेतानि चतुर्दश ॥

Mahá Vira Char. Section 5.

váda, discussion of truth; *tmpraváda*, investigation of spirit; *Pránáváya*, nature of corporeal life; *Kriyá-viśāla*, consequences of acts, and others¹. They are held to be the works of MAHÁVIRA's *Gaṇas*, or of that *Tirthankara* and his predecessors, or to have emanated from them originally, although committed to writing by other hands. Some of them still exist, it appears², although in general their places have been assumed by a list of more recent compositions.

From this brief statement it will be evident that there is no want of original authorities with regard to the belief, the practices, or the legends of the *Jaina* sect. There is indeed more than a sufficiency, and the vast extent of the materials is rather prejudicial to the enquiry, it being impossible to consult any extensive proportion of what has been written, and it being equally impossible without so doing to know that the best guides have been selected. For such accounts as are here given, the Vocabulary of HEMACHANDRA, with his own Commentary, the *Mahāvīra Charitra* of the same author, the *Kalpa Sūtra*, the *Avāśyakavṛīhad Vṛitta*, the *Bhagavatyanga Vṛitta*, *Nava Tattwabodha*, and *Jīva Vichāra* have chiefly been consulted.

The leading tenets of the *Jains*, and those which

¹ A similar enumeration of these Works occurs in the *Mahāvīra Charitra*.

² Thus the *Thānāngisūtra* and *Upāsakadaśa*, of HAMILTON are no doubt the *Sthānānga* and *Upāsakadaśa* of Hemachandra's text; the *Bhagavatyanga* is in the Sanskrit College Library.

chiefly distinguish them from the rest of the *Hindus*, are well known—they are, first, the denial of the divine origin and infallible authority of the *Vedas*; secondly, the reverence of certain holy mortals who acquired, by practices of self-denial and mortification, a station superior to that of the gods; and thirdly, extreme and even ludicrous tenderness of animal life.

The disregard of the authority of the *Vedas* is common to the *Jains* and the *Bauddhas*, and involves a neglect of the rites which they prescribe: in fact, it is in a great degree from those rites that an inference unfavourable to the sanctity of the *Vedas* is drawn; and not to speak of the sacrifices of animals which the *Vedas* occasionally enjoin, the *Homa*, or burnt offering, which forms a part of every ceremonial in those works, is an abomination, as insects crawling amongst the fuel, bred by the fermented butter, or falling into the flame, cannot fail to be destroyed by every oblation. As far however as the doctrines they teach are conformable to *Jain* tenets, the *Vedas* are admitted and quoted as authority.

The veneration and worship of mortals is also common to the *Jains* and *Bauddhas*, but the former have expanded and methodised the notions of the latter. The *Bauddhas*, although they admit an endless number of earthly *Buddhas* to have existed, and specify more than a century of names¹, confine their reverence to a comparatively small number—to seven. The *Jainas*

¹ *Asiat. Researches*, Vol. XVI, pages 446 to 449.

extend this number to twenty-four for a given period and enumerate by name the twenty-four of their passage, or *Avasarpinī*, the twenty-four of the present and the twenty-four of the age to come. The statues of these, either all or in part, are assembled in their temples, sometimes of colossal dimensions, and usually of black or white marble. The objects held in highest esteem in *Hindustan* are *PĀRŚVANĀTH* and *MAHĀVĪRA*, the twenty-third and twenty-fourth *Jinas* of the present era, who seem to have superseded all their predecessors.

The generic names of a *Jaina* saint express the ideas entertained of his character by his votaries. He is *Jagatprabhu*, lord of the world; *Kshīṇakarmā*, free from bodily or ceremonial acts; *Sarvajña*, omniscient; *Adhīśvara*, supreme lord; *Devādhideva*, god of gods; and similar epithets of obvious purport; whilst others are of a more specific character, as *Tīrthakara*, or *Tīrthankara*, *Kevalī*, *Arhat*, and *Jina*. The first implies one who has crossed over *Tīryate anena*, that is the world, compared to the ocean; *Kevalī* is the possessor of *Kevala*, or spiritual nature, free from its investing sources of error; *Arhat* is one entitled to the homage of gods and men; and *Jina* is the victor over all human passions and infirmities¹.

¹ तीर्थेति संसारसमुद्रो ऽनेनेति तीर्थं तत्करोतीति तीर्थकरः । सर्वधावरणविक्षये चेतनस्वरूपाविर्भावः केवलं तदस्यासि केवली । सुरेन्द्रादिकृता पूजामर्हतीत्यर्हन् । जयति रागद्वेषमोहानिति जिनः ॥

These Etymologies are from *Hemachandra's* Commentary [to śl. 24. 25., p. 292, ed. Boehtlingk and Rieu].

Besides these epithets, founded on attributes of a generic character, there are other characteristics common to all the *Jinas* of a more specific nature. These are termed *Atisayas*, or super-human attributes, and are altogether thirty-six; four of them, or rather four classes, regard the person of a *Jina*, such as the beauty of his form, the fragrance of his body, the white colour of his blood, the curling of his hair, its non-increase, and that of the beard and nails, his exemption from all natural impurities, from hunger and thirst, from infirmity and decay: these properties are considered to be born with him. He can collect around him millions of beings, gods, men, and animals, in a comparatively small space, his voice is audible to a great distance, and his language, which is *Arddha Māgadhi*, is intelligible to animals, men and gods, the back of his head is surrounded with a halo of light brighter than the disk of the sun, and for an immense interval around him, wherever he moves, there is neither sickness nor enmity, storm nor dearth, neither plague portents, nor war. Eleven *Atisayas* of this kind are ascribed to him. The remaining nineteen are of celestial origin, as the raining of flowers and perfumes, the sound of heavenly drums, and the menial offices rendered by *Indra* and the gods*.

Notwithstanding the sameness of the general character and identity of generic attributes, the twenty-four *Jinas* are distinguished from each other in colour,

* [Hemachandra l. l. 62 - 88.]

stature, and longevity. Two of them are red, two white, two blue, two black, the rest are of a golden hue, or a yellowish brown. The other two peculiarities are regulated with very systematic precision and observe a series of decrement from *Rishabha*, the first *Jina*, who was five hundred poles in stature, and lived 8,400,000 great years, to *Mahāvīra*, the 24th, who had degenerated to the size of man, and was not more than forty years on earth. These peculiarities have been detailed by Mr. COLEBROOKE, in the ninth volume of the *Researches*, and he draws a probable inference from the return to reason in the stature and years of the two last *Jinas*, that they alone are to be considered as historical personages. The rest are the creatures of fiction. The notion of decreasing longevity, like that of the existence of human beings, superior to the gods, is common to the *Bauddhas*¹.

There is also great similarity in the general tenor

¹ A comparison of the *Jain* and *Bauddha* series suggests strong confirmation of the opinion that the *Jain* legends are only *Bauddha* notions exaggerated. The ages of the seven *Bauddhas* run thus:

<i>Vipasyi</i> ,	80,000 Years.
<i>Śikhī</i> ,	70,000 ditto.
<i>Viśvabhū</i> ,	60,000 ditto.
<i>Kṛakuchchhanda</i> ,	40,000 ditto.
<i>Kanaka</i> ,	30,000 ditto.
<i>Kāśyapa</i> ,	20,000 ditto.
<i>Śākya</i> ,	100 ditto.

A. R. Vol. XVI, p. 453. The last *Jina* but one, or *Pārivanāth*, lived, like *Śākya*, 100 years. [See also A. Weber, *Ueber das Śātrunjaya Māhātmyam*. Leipzig: 1858, p. 3, and C. F. Koeppen, *die Religion des Buddha*, I, p. 314 ff.]

of the legends related of each of the *Jinas*. They are all born a number of times, and in a variety of characters, before they arrive at the state of a *Tirthankara*: after which, as their attainment of divine knowledge is the work of self-denial and ascetic meditation, we need not expect much varied incident in their adventures. A sketch of the life of MAHÁVIRA, from the *Mahāvira Charitra*, will convey some notion of their ordinary history, whilst further illustration may be derived from an abstract of the *Pārśvanátha Charitra*, or life of PĀRŚVANÁTH, in the Royal Asiatic Society's Transactions*.

LIFE OF MAHÁVIRA.

The twenty-fourth *Tirthankara* MAHÁVIRA's first birth, which occurred at a period indefinitely remote, was as NAYASÁRA, head man of a village, in the country of *Vijaya*, subject to ŚĀTRUMARDANA. His piety and humanity elevated him next to the heaven called *Saudharma*, where he enjoyed happiness for some oceans of years. He was next born as MARÍOHĪ, the grandson of the first *Tirthankara* RĪSHABHA, then transferred to the *Brahmaloka*, whence he returned to earth as a worldly-minded and sensual *Brahman*, the consequence of which was his repeated births in the same caste, each birth being separated by an interval passed in one of the *Jain* heavens, and each period of life extending to many *lakhs* of years. He then became VĪSVABHŪTA, prince of *Rājagriha*, and next a *Vāsu-*

* [I, 428.]

deva, named TRIPRISHTHA, from having three backbone bones: his uncle and foe in a former life, *Visabhānanda* was born as his *Protagonist*, or *Prativāsudeva*, named AŚVAGRĪVA or HAYAGRĪVA, and was, in the course of events, destroyed by the *Vāsudeva*, a palpable adaptation of the *Paurāṇic* legend of VISHṆU and HAYAGRĪVA. TRIPRISHTHA having put his Chamberlain cruelly to death was condemned to hell, and again born as a lion: he migrated through various forms, until he became the *Chakravartī* PRIYAMITRA, in the division of the world *Mahāvīdeha*. After a victorious reign of eighty-four *lakhs* of years he became an ascetic for a further period of a hundred *lakhs*, and was then translated to one of the higher heavens. Thence he returned to earth in the *Bharata* division as NANDANA, the son of JITASATRU, who adopted a life of devotion and diligently adored the *Jinas*. After an existence of twenty-five *lakhs* of years he was raised to the dignity of king of the gods in the *Pushpottara* heaven, in which capacity he preserved his ancient faith, offering flowers to, and bathing daily the one hundred and eight images of the *Arhats*. Such exalted piety was now to meet with its reward, and the pains of existence were to be terminated in the person of the *Tīrthankara* MAHĀVĪRA, or VARDHAMĀNA.

On the return of the spirit of NANDANA to earth it first animated the womb of the wife of a *Brahman* but MAHENDRA disapproving of the receptacle as of low caste transferred it to the womb of TRISALĀ, wife of SIDDHĀRTHA, of the family of *Ikshvāku*, and prince

of *Pavana*, in *Bharatakshetra*. MAHÁVÍRA was born on the thirteenth of the light fortnight of *Chaitra*: the fifty-six nymphs of the universe assisted at his birth, and his consecration was performed by ŚAKRA, and the other sixty-three *Indras*. The name given by his father was VARDHAMÁNA, as causing increase of riches and prosperity, but ŚAKRA gave him also the appellation of MAHÁVÍRA as significant of his power and supremacy over men and gods.

When arrived at maturity, MAHÁVÍRA was prevailed upon by his parents to marry YAŚODÁ, daughter of the prince SAMARAVÍRA. By her he had a daughter, PRIYADARŚANÁ, who was married to JAMÁLÍ, a prince, one of the Saint's pupils, and founder of a schism. SIDDHÁRTHA and his wife died when their son was twenty-eight years old, on which MAHÁVÍRA adopted an ascetic life, the government devolving on his elder brother NANDIVARDHANA. After two years of abstinence and self-denial at home he commenced an erratic life, and the attainment of the degree of a *Jina*.

During the first six years of his peregrination, MAHÁVÍRA observed frequent fasts of several months' duration, during each of which he kept his eyes fixed upon the tip of his nose, and maintained perpetual silence. He was invisibly attended by a *Yaksha*, named SIDDHÁRTHA, who, at the command of INDRA, watched over his personal security, and where speech was necessary acted as spokesman. At *Nálándá*, a village near *Rájagriha*, MAHÁVÍRA acquired a follower named GOŚÁLA, so called from his birth in a cow-house, a

man of low caste and vulgar propensities, and w^l acts as a sort of buffoon¹. He is involved in repeat difficulties and not unfrequently receives a beating but when free from fault, the *Yakshas*, who attend (SIDDHÁRTHA, come to his aid, and destroy with fire the houses and property of his assailants. Among other enemies he provokes the followers of VARDHDHAN SÚRI, the disciple of CHANDRA-ÁCHÁRYA, a teacher of the *Jain* faith, according to the doctrines of PÁRŚVANÁTH. In the course of the dispute it appears that the followers of PÁRŚVANÁTH wore clothes, whilst MAHÁVÍRA was indifferent to vesture, and the latter consequently belonged to the division of the *Jains* called *Diganbaras*, or those who go naked, whilst PÁRŚVANÁTH's disciples were *Svetámbaras*, dressed in garments

¹ Some curious and unintelligible things are related of this individual, which suggest a suspicion that the author had in view some of the oriental legends relating to *Mani* or *Manes*. The birth of GOŚÁLA in a cow-house may or may not refer to Christianity; but it is also observed that his father and mother carried about a *Chitra patliká*, a painted cloth or picture, which GOŚÁLA stole from them, and that when he adopted the service of MAHÁVÍRA, he abandoned the heresy of the picture, चित्रपत्रकपाषण विहाय.

² They reply to GOŚÁLA's enquiry: निर्यन्थाः पार्श्वशिष्याः क^१ "We are the pupils of PÁRŚVA, free from restraint"—to which he rejoins कथं नु यूयं निर्यन्था वस्त्रादियन्त्रधारिणः । केवलं जीवि काहितोरियं पाषण्डकल्पना ॥ वस्त्रादिसंग्रहितो निरपेक्षो वपुष्यपि धर्मेषार्यो हि यादृग्मे निर्यन्थास्तादृशाः खलु ॥ "How can you be free from restraint, encumbered with clothes and the like? these heretical practices are adopted merely for a livelihood: wholly unfettered by clothes and such things, and disregarding the body

During the six years expended in this manner MAHÁVÍRA visits a number of places, most of which appear to be in *Behár* and the adjacent provinces, as *Rājagriha*, *Śrāvastī* near *Oude*, *Vaiśālī*, which is identified with the capital of *Behár*, and others.

Proceeding on his peregrinations MAHÁVÍRA voluntarily exposed himself to be maltreated by the *Mlechchha* tribes of *Vajrabhūmi*, *Śuddhibhūmi*, and *Lāt*, or *Lār*, the countries apparently of the *Gonds*, who abused and beat him, and shot at him with arrows, and baited him with dogs, to all which he offered no resistance, and indeed rejoiced in his sufferings; for, however necessary to personal purification, it is not the duty of a *Jain* ascetic to inflict tortures upon himself—his course of penance is one of self-denial, fasting and silence, and pain, however meritorious its endurance, must be inflicted by others, not himself. At the end of the ninth year MAHÁVÍRA relinquished his silence in answer to a question put by GOŚĀLA, but continued engaged in the practice of mortification and in an erratic life. His squire having learned from him the possession of the *Tejalesya*, or power of ejecting flame, and having learned from certain of the disciples of PĀRŚVANĀTH, what is technically termed

the followers of such a teacher as mine is are the only persons exempt from restraint." Further confirmation of MAHÁVÍRA and his followers being *Digambaras* occurs in various places, especially in a passage where GOŚĀLA gets beaten, and almost killed by the women of a village in *Magadha*, because he is a naked *Śramaṇa*, or mendicant.

the *Mahánimitta* of the eight *Angas*, intending probably their scriptural doctrines, set up for himself as a *Jina*, and quitted his master.

INDRA having declared that MAHÁVÍRA's meditations could not be disturbed by men or gods, one of the inferior spirits of heaven, indignant at the assertion, assailed the Sage with a variety of horrors and temptations, but in vain. MAHÁVÍRA's pious abstraction was unbroken. He then wandered about and visited *Kauśámbi*, the capital of *Śatánika*, where he was received with great veneration, and where his period of self-denial ended in perfect exemption from human infirmities. The whole of the time expended by him in these preparatory exercises was twelve years and six months, and of this he had fasted nearly eleven years. His various fasts are particularised with great minuteness, as one of six months, nine of four months each, twelve of one month, and seventy-two of half a month each, making altogether ten years and three hundred and forty-nine days.

The bonds of action were snapped like an old rope, and the *Kevala*, or *only knowledge* attained by MAHÁVÍRA on the north bank of the *Rijupálíká*, under a *Sál* tree, on the tenth of the light fortnight *Vaiśákha*, in the fourth watch of the day, whilst the moon was in the asterism *Hasta*. INDRA instantly hastened to the spot, attended by thousands of deities, who all did homage to the Saint, and attended him on his progress to *Apápapuri*, in *Behár*, where he commenced his instructions on a stage erected for the purpose

by the deities, a model of which is not uncommonly represented in *Jain* temples. The following is the introductory lecture ascribed to MAHÁVÍRA by his biographer.

"The world is without bounds, like a formidable ocean; its cause is action (*Karma*) which is as the seed of the tree. The being (*Jiva*) invested with body, but devoid of judgment, goes like a well-sinker ever downwards by the acts it performs, whilst the embodied being which has attained purity goes ever upwards by its own acts, like the builder of a palace. Let not any one injure life, whilst bound in the bonds of action; but be as assiduous in cherishing the life of another as his own. Never let any one speak falsehood, but always speak the truth. Let every one who has a bodily form avoid giving pain to others as much as to himself. Let no one take property not given to him, for wealth is like the external life of men, and he who takes away such wealth commits as it were murder. Associate not with women, for it is the destruction of life: let the wise observe continence, which binds them to the Supreme. Be not encumbered with a family, for by the anxiety it involves the person separated from it falls like an ox too heavily laden. If it be not in their power to shun these more subtle destroyers of life, let those who desire so to do avoid at least the commission of all gross offences."

When MAHÁVÍRA's fame began to be widely diffused, it attracted the notice of the *Brahmans* of *Magadha*, and several of their most eminent teachers undertook

to refute his doctrines. Instead of effecting their purpose, however, they became converts, and constituted his *Gaṇadharas*, heads of schools, the disciples of MAHÁVIRA and teachers of his doctrines, both orally and scripturally. It is of some interest to notice them in detail, as the epithets given to them are liable to be misunderstood, and to lead to erroneous notions respecting their character and history.

This is particularly the case with the first, INDRA-BHÚTI, or GAUTAMA, who has been considered as the same with the GAUTAMA of the *Bauddhas*, the son of MÁYÁDEVÍ, and author of the Indian metaphysics¹. That any connexion exists between the *Jain* and the *Bráhmaṇa* Sage is, at least, very doubtful; but the GAUTAMA of the *Bauddhas*, the son of ŚUDDHODANA and MÁYÁ, was a *Kshattriya*, a prince of the royal or warrior caste. All the *Jain* traditions make their GAUTAMA a *Brahman*, originally of the *Gotra*, or tribe of GOTAMA *Āśhi*, a division of the *Brahmans* well known, and still existing in the South of India. These two persons therefore cannot be identified, whether they be historical or fictitious personages.

INDRABHÚTI, AGNIBHÚTI, and VÁYUBHÚTI are described as the sons of VASUBHÚTI, a *Brahman* of the *Gotama* tribe, residing at *Govara*, a village in *Magadha*: from their race, HEMACHANDRA, in the Commentary on the Vocabulary*, observes, they are all

¹ R. A. S. Transactions, Vol. I, p. 538.

* [Śl. 31. Weber, Ueber das Śātrunjaya Māhātmyam, p. 3-5.]

called GAUTAMAS. VYAKTA and SUDHARMÁ were the sons of DHANAMITRA and DHAMMILLA, two *Brahmans* of *Kollaka*, the former of the *Bharadvāja*, and the latter of the *Agnivaiśya* tribe. MAÑDITA and MAURYA-PUTRA were half-brothers, the sons of VIJAYADEVÍ by DHANADEVA and MAURYA, two *Brahmans* of the *Vá-sishta* and *Káśyapa* races, but cousins by the mother's side, and consequently, according to the custom of the country, it is stated, the one took the other's widow to wife upon his decease. AKAMPITA was the son of a *Maithilí Brahman*, of the *Gautamā* tribe; ACHALABHRÁTÁ, of a *Brahman* of *Oude*, of the *Hárta* family; METÁRYA was a *Brahman* of *Vatsa*, of the *Kauṇḍinya* tribe; and PRABHÁSA, a *Brahman* of the same race, but a native of *Rājagriha* in *Behár*. These are the eleven *Gaṇadharas*, or *Gaṇādhipas*, holders or masters of *Jain* schools, although, before their conversion, learned in the four *Vedas*, and teaching the doctrines contained in them.

These converts to *Jain* principles are mostly made in the same manner: each comes to the Saint, prepared to overwhelm him with shame, when he salutes them mildly by name, tells them the subject that excites their unuttered doubts and solves the difficulty, not always very satisfactorily or distinctly, it must be admitted; but the whole is an epitome of the *Jain* notions on those subjects which chiefly engage the attention of the Hindu philosophers.

INDRABHÚTI doubts whether there be life (*Jīva*) or not—MAHÁVÍRA says there is, and that it is the vessel

of virtue and vice, or where would be the use of acts of virtue or piety.

AGNIBHÚTI questions if there be acts *Karma* or not, to which MAHÁVÍRA replies in the affirmative, and that from them proceed all bodily pleasure and pain, and the various migrations of the living principle through different forms.

VÁYUBHÚTI doubts if life be not body, which the Sage denies, as the objects of the senses may be remembered after the senses cease to act, even after death, that is, in a succeeding state of existence occasionally.

VYAKTA questions the reality of elementary matter, referring it with the *Vedántists* to illusion; the Sage replies that the doctrine of vacuity is false, illustrating his position rather obscurely by asking if there are no other worlds than the *Gandharva*. cities of dreams, or castles in the air.

SUDHARMÁ imagines that the same kind of bodies which are worn in one life will be assumed in another, or that a human being must be born again amongst mankind; for as the tree is always of the same nature as the seed, so must the consequences of acts, in a peculiar capacity, lead to results adapted to a similar condition. This MAHÁVÍRA contradicts, and says that causes and effects are not necessarily of the same nature, as horn, and similar materials are convertible into arrow-barbs, and the like.

MANDITA has not made up his mind on the subjects of bondage and liberation, *Bandha* and *Moksha*); the *Jina* explains the former to be connexion with and

dependence on worldly acts, whilst the latter is total detachment from them, and independence of them effected by knowledge.

MAURYAPUTRA doubts of the existence of gods, to which MAHÁVÍRA opposes the fact of the presence of INDRA, and the rest around his throne. They cannot bear the odour of mere mortality, he adds; but they never fail to attend at the birth, inauguration, and other passages of the life of a *Jina*.

AKAMPTA is disposed to disbelieve the existence of the spirits of hell, because he cannot see them; but the Sage says that they are visible to those possessing certain knowledge, of whom *he* is one.

ACHALABHRÁTÁ is sceptical as to the distinction between vice and virtue, for which MAHÁVÍRA rebukes him, and desires him to judge of them by their fruits: length of days, honorable birth, health, beauty and prosperity being the rewards in this life of virtue; and the reverse of these the punishments of vice.

METÁRYA questions a future existence, because life having no certain form must depend on elementary form, and consequently perish with it; but MAHÁVÍRA replies, that life is severally present in various elementary aggregates to give them consciousness, and existing independent of them, may go elsewhere when they are dissolved. He adds, in confirmation of the doctrine, that the *Śrutis* and *Smritis*, that is, the scriptural writings of the *Bráhmaṇas*, assert the existence of other worlds.

The last of the list is PRABHÁSA, who doubts if there

be such a thing as *Nirván*, that state of non-entity which it is the object of a *Jaina* saint to attain. The solution is not very explicit. *Nirván* is declared to be the same with *Moksha*, liberation, and *Karmakshaya*, abrogation of acts, and that this is real is proved by the authority of the *Veda*, and is visibly manifested in those who acquire true knowledge.

According to this view of the *Jain* system, therefore, we find the vital principle recognised as a real existence animating in distinct portions distinct bodies, and condemned to suffer the consequences of its actions by migrations through various forms. The reality of elementary matter is also asserted, as well as of gods, demons, heaven, and hell. The final state of the vital and sentient principle is left rather obscure, but as its actual and visible exemption from human acts is taught, it follows that it is exempt from their consequences or repeated births in various shapes, and therefore ceases to be in any sensible or suffering form. It is unnecessary to dwell longer on the subject here, as we shall have occasion to recur to it.

After the conversion of these *Brahmans* and their disciples, MAHÁVÍRA instructed them further in his doctrines, and they again taught them to others, becoming the heads of separate schools. AKAMPITA and ACHALABHRATÁ, however, and METÁRYA and PRABHÁSA taught in common; so that the eleven *Gaṇádhīpas* established but nine *Gaṇas* or classes*

* [Schol. ad śl. 31, p. 292. Weber, l. l., p. 4.]

Having thus attained the object of his penance and silence, MAHÁVÍRA, attended by his disciples, wandered about to different places, disseminating the *Jain* belief and making numerous converts. The scene of his labours is mostly along the Ganges, in the modern districts of *Behár* and *Alláhábád*, and principally at the cities of *Kausámbi* and *Rájagríha*; under the king ŚASÁNÍKA and ŚREŇÍKA, both of whom are *Jains*. The occurrences described relate more to the disciples of the Saint than to himself, and there are some curious matters of an apparently historical character. There is also a prophetic account of HEMACHANDRA himself and his patron KUMÁRA PÁLA of *Guzerat*, put into the mouth of MAHÁVÍRA; but these are foreign to our present purpose, which is confined to the progress of the *Jain* sage.

MAHÁVÍRA having completed the period of his earthly career, returned to *Apápapuri*, whither he was attended by a numerous concourse of followers of various designations. However fanciful the enumeration, the list is not uninteresting, as it displays the use of various terms to signify different orders of one sect, and not as has been sometimes erroneously supposed, the sect itself. *Śramaṇas*, *Sádhus* and *Śrávaks* may be *Jains*, but they are not necessarily so, nor do they singly designate all the individuals of that persuasion. *Vira*'s train consists of *Sádhus*, holy men, fourteen thousand; *Sádhvís*, holy women, thirty-six thousand; *Śramaṇas*, or ascetics, versed in the fourteen *Púrvas*, three hundred; *Avadhijnánts*, those knowing the limits or laws,

one thousand and three hundred; *Kevalis*, or detached from acts, seven hundred; *Manovits*, possessors of intellectual wisdom, five hundred; *Vádís*, controversialists, four hundred; *Śrávakas*, the male laity, one *lakh* and fifty-nine thousand; and *Śrávikás*, female hearers of the word, double that number, or three *lakhs* and eighteen thousand. The only *Gaṇadharas* present were GAUTAMA and SUDHARMÁ, the other nine having attained felicity, or having died before their master.

The period of his liberation having arrived, MAHÁVÍRA resigned his breath, and his body was burned by ŚAKRA and other deities, who divided amongst them such parts as were not destroyed by the flames, as the teeth and bones, which they preserved as relics; the ashes of the pile were distributed amongst the assistants: the gods erected a splendid monument on the spot, and then returned to their respective heavens. These events occurred on the day of new moon, in the month *Kártik*, when MAHÁVÍRA was seventy-two years of age, thirty of which were spent in social duties, and the rest in religious avocations, and he died two hundred and fifty years after the preceding *Jina*, PARŚVANÁTH: no other date is given, but in the passage, in the prophetic strain above alluded to, it is mentioned that KUMÁRA PÁLA will found *Anahilla Pattan**, and become the disciple of HEMACHANDRA, one thousand six hundred and sixty-nine years after the death of MAHÁVÍRA.

* [formerly called *Anahaváta*.]

The conversion of KUMÁRA PÁLA occurred about A. D. 1174*, and consequently the last *Jina* expired about five hundred years before the Christian era. According to other authorities the date assigned to this event is commonly about a century and a half earlier, or before Christ six hundred and sixty-three¹, but HEMACHANDRA is a preferable guide, although, in point of actual chronology, his date is probably not more to be depended upon than those derived from other sources.

The doctrines of the *Jains*, which constitute the philosophy of their system, it is not part of the present plan to discuss: but a few of the leading tenets, as derived from original authorities, may be here briefly adverted to. It is the more necessary to dwell on the subject, as the chief opinions of the sect of *Jina*, as described elsewhere, have for the most part been taken from verbal communication, or the controversial writings of the *Brahmans*.

An eternal and presiding first cause forms no part of the *Jain* creed, nor do the *Jains* admit of soul or spirit as distinct from the living principle. All existence is divisible into two heads—*Life (Jíva)* or the

* [See Lassen, Ind. Alt. III, 567. Weber, l. l., p. 46.]

¹ Colonel MACKENZIE, on the information of the *Belligola Jains*, says *Varddhamána* attained beatitude 2464 years before the year 1801, which is 663 years before Christ. Mr. COLEBROOKE observes, that the *Jains* of Bengal reckon *Varddhamána* to have lived 580 years before *Vikramáditya*, which is A. C. 636.

living and sentient principle; and *Inertia* or *Ajiva* the various modifications of inanimate matter. Both these are uncreated and imperishable. Their form and conditions may change, but they are never destroyed; and with the exception of the unusual case in which a peculiar living principle ceases to be subject to bodily acts, both life and matter proceed in a certain course, and at stated periods the same forms the same characters, and the same events are repeated.

To proceed, however; according to the original authorities, all objects, sensible or abstract, are arranged under nine categories, termed *Tattwas*, truths or existences, which we shall proceed to notice in some detail*

I. *Jiva*, Life, or the living and sentient principle as existing in various forms, but especially reducible to two classes, those with, and those without mobility. The first comprises animals, men, demons, and gods—the second, all combinations of the four elements, earth, water, fire, air, as minerals, vapours, meteors, and tempests—and all the products of the vegetable kingdom. They are again arranged in five classes according to their possession of as many *Indriyas*, or sensible properties. The wholly unconscious bodies to ordinary apprehension, but which have a subtle vitality perceptible to saintly and super-human beings, have the property of form: such are minerals, and the like. Snails, worms, and insects, in general, have

* [Sarvadarśana Sangraha, p. 35 ff. Stevenson, the Kalpa Sūtra, p. 116 ff. Colebrook, Essays, p. 245 ff. 296.]

two properties—form and face. Lice, fleas, and like have three properties, or form, face, and organ of smell. Bees, gnats, and the rest have addition to these, vision; whilst animals, men, dem and gods have form, vision, hearing, smell, and ta To these five predicates of vital beings two others sometimes added, and they are said to be *Sanjni* and *Asanjninaḥ*, or, born by procreation, or spontaneously generated. Again, these seven orders distinguished as complete or incomplete, making a gether fourteen classes of living things. According the acts done or suffered in each condition, the v principle migrates to an inferior or superior gra until it is emancipated from bodily acts altogether. is a peculiarity of the *Jain* notions of life, that i always adapted to the body it animates, and diminis with the gnat, and expands to the elephant, a not that is treated with just ridicule by the *Brahma* Generically, it is defined to be without beginning end, endowed with attributes of its own, agent a enjoyer, conscious, subtle, proportionate to the bo it animates; through sin it passes into animals, or go to hell; through virtue and vice combined it pass into men, and through virtue alone ascends to heave through the annihilation of both vice and virtue obtains emancipation.

II. *Ajiva*; the second predicate of existence, comprises objects or properties devoid of consciousness and life. These seem to be vaguely and various classed, and to be in general incapable of interpret

tion; but the enumeration is commonly fourteen, like the modification of vitality. They are *Dharmāstikāya*, *Adharmāstikāya*, and *kāśāstikāya*, each comprehending three varieties. *Kāla*, or time, is the tenth; and *Pudgala*, or elementary matter, in four modifications, completes the series.

It is not very easy to understand these technicalities, for the etymology of the words is of little avail. *Astikāya* indicates the existence of body, "*Body is*"; whilst *Dharma* signifies virtue, and *Adharma*, vice; but *Dharma* means also peculiar function or office, in which sense it seems to be here intended, thus—*Dharmāstikāya* is defined to be that which facilitates the motion of animate or inanimate bodies, as water for fish. *Adharmāstikāya* is that which impedes or stops their motion. *kāśāstikāya* is the principle of repulsion, that which keeps bodies separate, or space: the varieties of these are only in degree, of little, more, and complete. Time is sufficiently intelligible, but the *Jains* indulge in modifications of it infinitely more extravagant than those for which the *Hindus* are reproached; thus after enumerating days, weeks, months, and years, we have the *Palya**, or *Palyopama*, a period measured by the time in which a vast well, one hundred *Yojans* every way, filled with minute hairs so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century. A

* [See Hemachandra's *Abhidh.* 132, and p. 304.]

Ságaropama is one hundred million millions of *Pal* and an *Avasarpini* and *Utsarpini*, which make a great age, consists each of one hundred million millions of *Ságaras*. *Pudgala* is atomic matter, distinguished like the first three categories, by being combined in three degrees—little, much, and most, whilst it is a fourth state, or that of *Paramánu*, primitive, subdivisible, indivisible, and uncombined.

III. The third *Tattwa* is *Puñya*, Good, or whatever is the cause of happiness to living beings: the subdivisions of this category are forty-two: it will be sufficient here to enumerate a few of the principal.

1. *Uchchhairgotra*, high birth, rank, or the respect of mankind.

2. *Manushyagati*, the state of man, either as obtained from some other form of being or continuance in it.

3. *Suragati*, the state of divinity, Godhead.

4. *Panchendriya*, the state of superior vitality, possession of five organs of sense.

5. *Panchadeha*, the possession of body, or form of one of five kinds:

Audárika, elementary—that arising from the aggregation of elements, as the bodies of men and beasts.

Vaikriya, transmigrated—that assumed in consequence of acts, as the forms of spirits and gods.

Áháríka, adventitious, one assumed, such as that of the *Púrvadharas*, of one cubit in stature, when they went to see the *Tíorthankaras* in *Mahávidehakshetr*.

Taijasa, the form obtained by suppressing mortal wants, in which state fire can be ejected from the body.

Kármaṇa, the form which is the necessary consequence of acts. These two last are necessarily connected from all time, and can only be disunited by final liberation, or *Moksha*.

Other varieties of 'Good' are colour, odour, flavour, touch, warmth, coolness, and the like.

IV. *Pápa*, or 'Ill', in contradistinction to the preceding, and implying that which is the cause of unhappiness to mankind: there are eighty-two kinds;

As the five *varaṇas*, or difficulties in acquiring as many gradations of holy or divine wisdom. Five *Antarāyas*, disappointments, or impediments, as not obtaining what is about to be presented, not being able to enjoy an object of fruition when in possession of it, and want of vigour though in bodily health. Four *Darśanāvasānas*, obstructions, or impediments to information derivable from the senses, or the understanding or to the acquirement of divine knowledge. Five states of sleep, inferior birth, pain, as a condition of existence, as when condemned to purgatory, belief in false gods, defect of size or shape, and all the human passions and infirmities—as anger, pride, covetousness, &c., including; amongst the ills of life, laughter and love.

V. *śrava* is that source from which the evil acts of living beings proceed. The varieties are the five *Indriyas*, or organs of sense; the four *Kashāyas*, or passions, as wrath, pride, covetousness, and deceit; the five *Avratas*, non-observance of positive commands, as lying, stealing, &c. and three *Yogas*, ad-

diction or attachment of the mind, speech, and body to any act; *Kriyás*, or acts, of which twenty-six varieties are specified as those performed with any part of the body, or with the instrumentality of a weapon, or the like—those prompted by feelings of hate or wrath—those which are inceptive, progressive, or conclusive—those performed by oneself, or through another creature—those which are suggested by impiety, or unbelief in the doctrine of the *Tirthankaras*.

VI. The sixth *Tattwa* is termed *Samvara*, and is that by which acts are collected or impeded. There are fifty-seven varieties classed under six heads.

1. *Samiti*, keeping the attention properly alive, so as to see immediately if an insect is in the way, to refrain from uttering what should not be said, to distinguish any of the forty-two defects in food given as alms, taking or relinquishing any thing indifferently, and avoiding or abandoning unfit things.

2. *Gupti*, secrecy, or reserve of three kinds, or in mind, speech and person.

3. *Parishahá*, endurance or patience, as when a person has taken a vow of abstemiousness he must bear hunger and thirst; so he must endure heat and cold, when he practices the immoveable posture of *Jain* abstraction; if he is disappointed in what he has laboured or begged for, he must not murmur; and if he is reviled or even beaten, he must patiently submit.

4. *Yatidharma*, the duties of an ascetic; these are ten in number: patience, gentleness, integrity, and

disinterestedness, abstraction, mortification, truth, purity, poverty, and continence.

5. *Bhāvanā* conviction or conclusion, such as that worldly existences are not eternal, that there is no refuge after death, that life is perpetually migrating through the eighty-four *lakhs* of living forms, that life is one or many: it also includes perception of the source whence evil acts proceed, and the like.

The sixth division of this class is *Chāritra*, practice or observance, of five sorts: *Sāmāyika*, conventional or the practice and avoidance of such actions as are permitted or prescribed; *Chhedopasthāpantiya*, prevention of evil, as of the destruction of animal life; *Parihāraṇiśuddhi*, purification by such mortification and penance as are enjoined by the example of ancient saints and sages. *Sulakshmasamparāya*, the practices of those pious men who have attained a certain degree of eminence; and *Yathākhyātam*, the same after all the impediments and impurities of human nature are overcome or destroyed.

VII. *Nirjarā*, the seventh *Tattwa*, is the religious practice that destroys mortal impurities, or, in other words, penance: it is of two kinds, external and internal; the first comprehends fasting, continence, silence, and bodily suffering; the second, repentance, piety, protection of the virtuous, study, meditation, and disregard, or rejection of both virtue and vice.

VIII. *Bandha* is the integral association of life with acts, as of milk with water, fire with a red hot iron ball; it is of four kinds: *Prakṛiti*, the natural dispo-

sition or nature of a thing; *Sthiti*, duration, or measure of time, through which life continues; *Anubhāga*, feeling, or sensible quality; *Pradeśa*, atomic individuality. The characters of this principle are illustrated by a *confection*: 1. According to its natural properties it cures phlegm, bile, &c.; 2. it remains efficient but for a given period; 3. it is sweet, bitter, sour, &c.; and 4. it is divisible into large or small proportions, retaining each the properties of the whole mass.

XI. The last of the nine principles is *Moksha*, or liberation of the vital spirit from the bonds of action; it is of nine sorts:

1. *Satpadaprārūpaṇa*. The determination of the real nature of things, the consequence of a finite course of progress through different stages of being and purification. It is attainable only by living creatures of the highest order, or those having the five organs of sense; by those possessed of the *Trasakāya*, or a body endowed with consciousness and mobility; by those beings which are engendered, not self-produced; by those which have reached the fifth *Chāritra*, or exemption from human infirmity; by those which are in the *Kshāyika Samyaktwa*, or that state of perfection in which elementary or material existence is destroyed; by those no longer requiring material existence; by those who have acquired the *Kevalajñāna*, the only knowledge, and the *Kevaladarśana*, or only vision.

2. *Dravyapramāṇa*, as regulated by the fitness of the things or persons to be emancipated.

3. *Kshetrapramāṇa*, depending on the essentiality

of certain holy places at which only it can be obtained.

4. *Sparsana*, contact, or identity of the individuated living principle with that of the universe, or any part of it.

5. *Kāla*, the times or ages at which emancipation is attainable; or the periods spent in various trans-migrations.

6. *Antara*, the difference of temperaments or dispositions.

7. *Bhāga*, the existence of the imperishable part of all living bodies in which the purified essences or *Siddhas* reside.

8. *Bhāva*, the nature or property of that pure existence which has attained the *Kevalajñāna*, and other perfections essential to final liberation.

9. *Alpabahutwa*, the degree or ratio in which different classes of beings obtain emancipation¹.

From the details of these nine *Tattwas* the sum of the whole *zin* system may be collected, but they form only the text on which further subtilties are founded, and they leave the end and scope of all the doctrine or the attainment of ultimate liberation singularly indistinct.

The *Moksha* of the *Jains* is exemption from the incidents of life, and above all from the necessity of

¹ Although termed मोक्षभेदाः in the original authorities, these varieties are rather in the requisite conditions for attaining *Moksha*, than in the kind or sort of emancipation attained.

being born again; -but in what state the living principle subsists after it is so exempted, does not very satisfactorily appear. In one state indeed the bodily individuality remains, or that of *Jwanmukti*, liberation during life, whilst from most of the subdivisions of *Moksha*, it follows that the *Siddhas*, the pure existences, correspond with our notions of spiritual beings, having an impassive and inappreciable form, variable at will, capable of infinite contraction or dilation, and wholly void of feeling or passion. This is not incompatible with their enjoyment of *Nirván*, another term for *Moksha*, and which, as Mr. COLEBROOKE observes, meaning literally, extinct or gone out as a fire, set as a heavenly luminary, defunct as a saint who has passed away, implies profound calm. "It is not annihilation," he concludes*, "but unceasing apathy which they, 'the *Jains* and *Buddhas*,' understand to be the extinction of their saints, and which they esteem to be supreme felicity worthy to be sought by practice of mortification as well as by acquisition of knowledge."

Besides the notions exhibited in the detail of the nine *Tattwas*, the *Jains* are known in controversial writings** b the title *Saptavádís*, or *Saptabhangís*, the *disputers* or *re uters* of seven positions: more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical

* [Essays, p. 259.]

** [e. g. *Sarvadarśana Sangr.* pp. 41. 42.]

character which justifies another epithet which the acknowledge, of *Syádvádís*, or assertors of possibilities; the seven positions are the following:

1. A thing is; 2. it is not; 3. it is and it is not; 4. is not definable; 5. it *is*, but is not definable; 6. it not, neither is it definable; 7. it is and it is not, and is not definable. Now these positions imply the doctrines of the different schools, the *Sáṅkhya*, *Vedānta* and others, with regard to the world, to life, and to spirit, and are met in every case by the *Jains* with the reply, *Syádvá*, *It may be so sometimes*; that is whatever of these dogmas is advanced will be true in some respects, and not in others; correct under some circumstances, and not under others; and they are therefore not entitled to implicit trust, nor are they irreconcilable. There is one inference to be drawn from this attempt to reconcile the leading doctrine of the principal schools, of some importance to the history of the *Jain* doctrines, and it renders it probable that they were posterior to all the rest. As this reasoning however has been opposed by *RÁMANUJA* it dates earlier than the twelfth century.

Liberation during life and, as a necessary consequence, exemption after it from future birth implies the abandonment of eight classes of *Karmas*, or acts four of which are noxious and four innoxious; they are all included under the *Tattwa Pápa*, *ILL*, as above noticed, but are also more especially detailed. To the first order belong the following:

Jñánávaraṇa, disregard of the various stages of

knowledge, from simple comprehension to the only true wisdom, as so many steps to final liberation;

Darśanāvaraṇa, disbelief in the doctrines of the Jain Saints;

Mohanīya, hesitation in obeying the injunctions of the Jain code, or doubt as to their importance and the consequences of their neglect;

Antarāya, impeding or vexing those engaged in seeking liberation.

The second class comprises:

Vedantiya, self-consciousness or sufficiency;

Nāma, pride of name; *Gotra*, pride of birth; and *Yushka*, attachment to bodily existence.

These essential principles of the faith are common to all classes of *Jains*, but some differences occur in their *Duties* as they are divided into religious or lay orders, *Yatis* and *Śrāvakas*. Implicit belief in the doctrines and actions of the *Tīrthankaras* is, of course, obligatory on both; but the former are expected to follow a life of abstinence, taciturnity, and continence, whilst the latter add to their moral and religious code the practical worship of the *Tīrthankaras*, and profound reference for their more pious brethren. The moral code of the *Jains* is expressed in five *Mahāvratas*, or great duties: Refraining from injury to life, truth, honesty, chastity, and freedom from worldly desires. There are four *Dharmas*, or merits—liberality, gentleness, piety, and penance; and three sorts of restraint—government of the mind, the tongue, and the person. To these are superadded a number of minor

instructions or prohibitions, sometimes of a beneficial and sometimes of a trivial, or even ludicrous tendency such as to abstain, at certain seasons, from salt, flowers green fruit, and roots, honey, grapes, and tobacco; to drink water thrice strained; never to leave a liquid uncovered, lest an insect should be drowned in it; not to deal in soap, natron, indigo, and iron; and never to eat in the dark lest a fly should be swallowed. Religious characters wear a piece of cloth over their mouths to prevent insects from flying into them, and carry a brush under their arms to sweep the place on which they are about to sit, to remove any ants or other living creatures out of the way of danger. Upon the whole, the doctrine of the *Jainas* is a system of quietism calculated to render those who follow it perfectly innoxious, and to inspire them with apathetic indifference towards both this world and the next.

The ritual of the *Jains* is as simple as their moral code. The *Yati*, or devotee, dispenses with acts of worship at his pleasure, and the lay votary is only bound to visit daily a temple where some of the images of the *Tirthankaras* are erected, walk round it three times, make an obeisance to the images, with an offering of some trifle, usually fruit or flowers, and pronounce some such *Mantra*, or prayer, as the following "*Namo Arihantānam, Namō Siddhānam, Namō Arhānam, Namō Upājyānam, Namō Lōkē Sabba Saṃsāraṇānam*—Salutation to the *Arhats*, to the Pure Existences, to the Sages, to the Teachers, to all the Devout in the world." A morning prayer is also re

peated: "*Ichchhāmi khamā Śamaño bandiyoṇ, jo man jāye nisaḍḍe; māthena vandāmi*—I beg forgiveness, oh Lord, for your slave, whatever evil thoughts the night may have produced—I bow with my head." The worshipper then perhaps remains to hear read part of the *Kalpasūtra* or *Bhaktāmara*, or some narrative of one or other of the *Tīrthankaras*, and the devotion of their followers, and proceeds to his daily occupations.

The reader in a *Jain* temple is a *Yati*, or religious character; but the ministrant priest, the attendant on the images, the receiver of offerings, and conductor of all usual ceremonies is a *Brahman*. It is a curious peculiarity in the *Jain* system, that they should have no priests of their own, but it is the natural consequence of the doctrine and example of the *Tīrthankaras*, who performed no rites, either vicariously or for themselves, and gave no instruction as to their observance. It shews also the true character of this form of faith, that it was a departure from established practices, the observance of which was held by the *Jain* teachers to be matter of indifference, and which none of any credit would consent to regulate; the laity were, therefore, left to their former priesthood, as far as outward ceremonies were concerned.

The objects of worship are properly only the *Tīrthankaras*, but the *Jains* do not deny the existence of the Hindu gods, and admit such of them as they have chosen to connect with the adventures of their saints, according to a classification of their own, to a share in the worship offered to their human superiors.

According to the Mythology which they have adopted and modified the *Jains* reckon four classes of divine beings whom they name *Bhuvanapatis*, *Vyantaras*, *Jyotishkas*, and *Vaimānikas*; the first comprises ten orders: the progeny of the *Asuras*, Serpents, *Garuda*, the *Dikpālas*, Fire, Air, the Ocean, Thunder and Lightning,—who are supposed to reside in the several hells or regions below the Earth. The second has eight orders: the *Pisāchas*, *Bhūtas*, *Kinnaras*, *Gandharvas*, and other monstrous or terrestrial divinities inhabiting mountains, woods, and forests, as well as the lower regions, or air. The third has five orders: the Sun, Moon, Planets, Asterisms, and other heavenly bodies. The fourth includes the Gods of present and past *Kalpas*. Of the first kind are those born in the Heavens, *Saudharma*, *Íśāna*, *Mahendra*, *Brahmā*, *Sanatkumāra*, *Śukra*, and others to the number of twelve, or in the *Kalpas*, when *SUDHARMĀ* and the rest were severally presiding Deities. The last class reside in two divisions of five and of nine heavens—the five termed *Vijaya*, *Vaijayanti*, &c.; the second termed *Anuttara*, because there are none beyond them, as they crown the triple construction of the universe. In the sovereignty of the hosts of heaven a great number of *Indras* are recognised, but of these two are always specified as the chief, *ŚUKRA* and *ŚĀNA*, one regent of the north, the other of the south heaven: the former alone has eighty-four thousand fellow gods, each of whom has myriads of associates and attendants.

Above all these rank in dignity, and as objects of worship, the twenty-four *Tirthankaras*, or with those of the past and of the future periods seventy-two. Allusion is made by HEMACHANDRA, in his life of MAHÁ-VÍRA, to a hundred and one, and the same work specifies four *Śásvat* or eternal *Jinas*, RĪSHABHÁNANA, CHANDRÁNANA, VÁRISENA, and VARDHAMÁNA. What is meant by them is not explained, and they are not recognised by all *Jains*.

The presence of Brahman ministrants, or the lapse of time and the tendency of the native mind to multiply objects of veneration, seems to have introduced different innovations into the worship of the *Jains* in different parts of Hindustan; and in upper India the ritual in use is often intermixed with formulæ derived from the *Tantras*, and belonging more properly to the *Śaiva* and *Śakta* worship. Images of the *Bhairavas* and *Bhairavis*, the fierce attendants on ŚIVA and KÁLÍ, take their place in *Jain* temples, and at suitable seasons the *Jains* equally with the Hindus address their adoration to SARASVATÍ and DEVÍ¹.

¹ Thus in a *Pūjāpaddhati* procured at Mainpuri, where a *Jain* temple of considerable size stands, the *Tirthankaras*, as they are severally presented with offerings, are addressed; *Om Śrī Rishabhāya Svasti—Om Hrim hūm: and Om Hrim Śrī Sudharmāchārya, Ādigurubhyo Namaḥ, Om Hrim Hrām, Samajinacheityālayēbhya Śrī Jinendrebhya namaḥ*. There are also observances for regular Hindu festivals, as the *Śrīpanchamī*, *Akshayātrityā*, &c., when SARASVATÍ and other goddesses are invoked. Rules are given for the *Ghaṭa Sthāpana*, when ŚAKTI or DEVÍ is supposed to be present in a water jar erected as her receptacle and em-

In the South of India, from the account given by Colonel MACKENZIE, it appears that the *Jains* observe all the Brahmanical *Sanskáras*, or essential ceremonies. This is not the case in Upper India, and the only rites followed are the Initiation of the infant twelve days after birth, by repeating a *Mantra* over it, making a circular mark with the sandal and perfumes on the top of the head; Marriage and Cremation, which are much the same as those of the Brahmins, omitting the *Mantras* of the *Vedas*. *Śráddhas* obsequial ceremonies at stated periods, are not performed by the *Jains* in Upper Hindustan.

The festivals of the *Jains* are peculiar to themselves, and occur especially on days consecrated by the birth or death of some of the principal *Tīrthan-karas*, especially the two last, *Pārśvanáth* and *Vardhamána*. The places where these events occurred are also objects of pilgrimage, and very numerous assemblages of devout pilgrims occur at them at different seasons: thus, in Behár, a very celebrated place of resort is the scene of *Pārśvanáth*'s liberation; the mountain *Samet Śikhara*, or *Parasnáth*, near *Pachete*¹ and another of equal sanctity, the scene of *Varddhamána*'s departure from earth, is at *Pápapurí*², in the

blem, and the *Shodāśa Karāṇa Pūjā* ends with a *Lakshmi Stotra* or Hymn, addressed to the Goddess of Prosperity.

¹ Described very fully, as previously noticed, in the *Quarterly Magazine* for December. 1827.

² It is also written *Apápapurí* and *Párapurí*, under which

same province. Pilgrims come from all parts of India to these places at all seasons, but the principal *Melás* are held at the former in *Mágh*, and in *Kártik* at the latter. On the western side of India the mountains of *Abú*¹ and *Girinár* are the great scenes of pilgrimage, being covered with *Jain* temples and remains. *ISHA-BHA DEVA* and *NEMINÁTH* seem to be the favourite divinities in that quarter.

Besides these particular festivals, the *Jains* observe several that are common to the Hindus, as the *Vasantayátrá*, or spring festival, the *Śrípanchamí*, and others; they also hold in veneration certain of the Lunar days, as the 2d, 5th, 8th, 11th and 12th; on these no new work should be undertaken, no journey commenced, and fasting, or abstinence at least, and continence should be observed.

The origin of the *Jain* faith is immersed in the obscurity which invests all remote history amongst the Hindus. That it is the most recent of all the systems pursued in Hindustan is rendered highly probable by the extravagances in which it deals, by the doctrines it opposes to those of all other schools, and by the comparatively recent date of many *Jain* authors of celebrity and of numerous monumental relics; but

latter name, it and other celebrated *Jaina* shrines in Behár are described by a Native traveller, a *Jain*, in the service of Colonel MACKENZIE, in the Calcutta Magazine for June, 1823.

¹ See Asiatic Researches, Vol. XVI. *Jain* Inscriptions at Abú.

at what period it actually took its rise it is not easy to determine¹. Mr. COLEBROOKE has suggested the probability of the *Jain* religion being the work of PÁRŚVANÁTH, in the account of whom there is a nearer approach to sober history and credible chronology than in the narratives of his predecessors. This would throw back the origin of the *Jain* faith to the ninth century before the Christian era, admitting the *Jain* chronology of VARDHAMANA's existence; but it is difficult to concur in the accuracy of so remote a date and whatever indirect evidence on the subject is procurable is opposed to such a belief.

It has been supposed that we have notices of the *Jaina* sect as far back as the time of the Macedonians

¹ Major DELAMAINE observes, "the usual idea of the *Jains* being a modern sect may not be erroneous: the doctrines originating with *Rishabha*, and continued by *Arhanta*, dividing periods of schism into more distinct classes, of which the *Jains* or *Śrāvaks*, as now established, form one, and the modern *Buddhas*, as in *Burma*, *Siam*, *Ceylon*, *Tibet*, &c. another." T. A. S. I, 427.—"Were I disposed to speculate on the origin of the *Jains* from the striking coincidences of doctrine and religious usages between them and the *Buddhists*, I should be led to conjecture that they were originally a sect of *Buddhists*." Mr. Erskine Bombay Trans. III, 502.—"It is certainly probable, as remarked by Dr. HAMILTON and Major DELAMAINE, that the *Gautama* the *Jinas* and of the *Bauddhas* is the same personage, and it leads to the further surmise that both these sects are branches of one stock.—Both have adopted the Hindu Pantheon, or assemblage of subordinate deities, both disclaim the authority of the *Vedas*, and both elevate their pre-eminent saints to divine supremacy." Mr. Colebrooke, Trans. R. A. S. I, 521.

invasion of India, or at least at the period at which MEGASTHENES was sent ambassador to SANDRACOPTUS, and that these notices are recorded by STRABO and ARRIAN. The nature of the expressions which those and other writers have employed has been canvassed by Mr. COLEBROOKE *, and shewn satisfactorily to establish the existence at that time of the regular Brahmans, as well as of other sects: what those sects were, however, it was no part of his object to enquire, and he has left it still to be ascertained how far it can be concluded that the *Jainas* were intended.

Much perplexity in the Greek accounts of the Brahmans Gymnosophists has, no doubt, occurred from their not having been acquainted with the subdivision of the priestly caste into the four orders of student, householder, hermit, and mendicant, and therefore they describe the Brahman sometimes as living in towns, sometimes in woods, sometimes observing celibacy, and sometimes married, sometimes as wearing clothes, and sometimes as going naked: contradictions which, though apparently irreconcilable if the same individuals or classes be meant, were appreciated by the shrewdness of BAYLE more justly than he was himself aware of¹, and are all explained by the *Āchāras*,

* [and by Lassen, Ind. Alt., II, 700 ff., 710.]

¹ "It may be that they (the Brachmanes) did not follow the same institutes in all ages, and that with a distinction of time one might reconcile some of the variations of the authors who have spoken of them."—Article Brachmans, Note C. Harris (I, 454) also has rightly estimated the real character of the Ger-

or institutes of the Hindus, as affecting the various periods of life and corresponding practices of Brahmical devotion.

As far, therefore, as the customs or observances of the Gymnosophists are described, we have no reason to conclude that any but the followers of the Vedas are intended, and the only part of the account applicable to any other sect is the term *Germanes*, or *Manes*, or *Samanæans*, applied to one division of the Gymnosophists or Sages. This name, as Mr. COLEBROOKE observes, seems to bear some affinity to the *Śramaṇas* or ascetics of the *Jains* or *Bauddhas*, but we can arrive no positive conclusion from a resemblance, which may possibly be rather imaginary than real, and the object of which, after all, is far from being the individual property of any sect, but is equally applicable to the ascetic of every religious system. As distinct from the Brahmans, the *Sarmanes* will be equally distinct from the *Jains*; for the Brahmans, it is by PORPHYRY, are of one race; and the *Samanas* are selected from all the tribes, and consist of persons choosing to prosecute divine studies,—precisely independent *Sannyāsī* or *Gosāin* of modern times, a few persons of which description belong to the order of the *Brahmans*, or are united with the rest by a common community of origin or peculiarity of faith.

Again, another word has been adduced in corroboration

manes, and concluded that they were nothing but Gioghias, from Pietro della Valle's description of the latter.

ration of the existence of the *Jains*, and it may be admitted that this is a better proof than the preceding, as the *Pramnæ** are declared to be the opposers of the Brahmins, which is nowhere mentioned of the *Sarmanes*. This expression is said to designate the *Jains*, but this is far from certain: the term is probably derived from *Pramáña*, proof, evidence, and is especially the right of the followers of the logical school, who are usually termed *Prámánikas*: it is applicable, however, to any sect which advocates positive or ocular proof in opposition to written dogmas, or belief in scriptural authority, and is in that sense more correctly an epithet of the *Bauddha* sectaries than of the *Jains*, who admit the legends and worship the deities of the *Purānas*, and who hold it the height of impiety to question the written doctrines of their own teachers. The proofs from classical writers, therefore, are wholly inadequate to the decision of the antiquity of the *Jains*, and we are still entirely left to sources of a less satisfactory description.

All writers on the *Jains* entitled to our attention agree in admitting an intimate connexion between them and the *Bauddhas*; the chief analogies have been above adverted to; and the inference of later origin is justly founded on the extravagant exaggerations of the system adopted by the *Jains*. Their identity of origin rests chiefly upon the name of GAUTAMA, which appears as that of VARDHAMANA's chief pupil

* [See Lassen, Ind. Alt. I, 835, Weber, Ind. Lit. 27.]

and as the legislator of the *Bauddha* nations in the east. The dates also assigned to both are not far removed; the apotheosis of the *Buddha* GAUTAMA occurring five hundred and forty-three years before Christ, and the death of MAHÁVIRA, the preceptor of the *Jain* GAUTAMA, about the same time. That there is some connexion may be conceded, but for reasons already assigned it is not likely that the persons are the same; the *Jains* have not improbably derived their GAUTAMA from that of their predecessors*.

No argument for the antiquity of the *Jains* is derivable from the account given of RISHABHA in the *Bhágavata Purána* **. He was not a seceder from the true faith, although the mistaken imitation of his practices is said to have led others into errors, evidently intending the *Jain* heresy. He is scarcely identifiable, in consequence, with the *Jain* RISHABHA, the first of the *Tirthankaras*; but even if that were the case, no confidence could be placed in the authority, as the work is a modern compilation not exceeding, at the most, twelve centuries of antiquity. The refutation of *Jain* doctrines in the *Brahma Sûtras* *** is a less questionable testimony of their early existence; but the date of that work is to be yet ascertained. ŚANKARA ÁCHÁRYA, the commentator on the texts of VYÁSA, affords a more definite approximation; but he

* [Webe., Ueber das Śātrunjaya Māhātmyam, p. 2-6.]

** [V, 5, 28 ff. Vishnu Pur., p. 164, Note.]

*** [II, 2, 6.]

will not carry us back above ten centuries. It is also to be observed, that the objects of the attacks of the *Sūtras* and of ŚANKARA are philosophical and speculative tenets, and these may have been current long before they formed part of a distinct practical system of faith, as promulgated by a class of *Bauddhas*, the germ of the *Jains*.

However, we may admit from these authorities the existence of the *Jains* as a distinct sect, above ten or twelve centuries ago; we have reason to question their being of any note or importance much earlier. The *Bauddhas*, we know from CLEMENS of Alexandria, existed in India in the second century of the Christian æra, and we find them not only the principal objects of Hindu confutation and anathema, but they are mentioned in works of lighter literature referable to that period, in which the *Jains* are not noticed, nor alluded to: the omission is the more worthy of notice, because, since the *Bauddhas* disappeared from India, and the *Jains* only have been known, it will be found that the Hindu writers, whenever they speak of *Bauddhas*, shew, by the phraseology and practices ascribed to them, that they really mean *Jains*: the older writers do not make the same mistake, and the usages and expressions which they give to *Bauddha* personages are not *Jain*, but *Bauddha*; with the one they were familiar, the other were yet unknown.

The literature of the *Jains* themselves is unfavourable to the notion of high antiquity. HEMACHANDRA, one of their greatest writers, flourished in the end of

the twelfth century, and the compiler of the *Jain Purāṇas* of the *Dekhan* is said to have written at the end of the ninth. The *Kalpa Sūtra* professes to have been composed nine hundred and eighty years after the death of MAHĀVĪRA, or fifteen centuries ago; but from internal evidence* it could not have been composed earlier than the twelfth or thirteenth century. Various eminent *Jain* authors were cotemporary also with MUNJA and BHOJA, princes of *Dhār*, in the ninth and tenth century**, and a number of works seem to have been compiled in the sixteenth century during the tolerant reign of AKBAR.

Of the progress of the *Jain* faith in the Gangetic provinces of Upper India we have no very satisfactory traces. It may be doubted if they ever extended themselves in Bengal. Behār, according to their own traditions, was the birth-place of VARDDHAMĀNA, and Benares of PĀRŚVANĀTH; and temples and monuments of their teachers are common in both, particularly the former; but all those now existing are of very recent dates¹, and there are no vestiges referable to an inter-

* [Weber, Ueber das Śātrunjaya Māhātmyam, p. 7-12, fixes the year 632 p. Chr. as the date of its composition.]

** [in the tenth and eleventh, according to Lassen, Ind. Alt., III, 843-54.]

¹ As late even as the eighteenth and nineteenth centuries. [See, however, Journal of the Bombay Br. R. A. S., III, p. 88 ff.]—These dates are sometimes said to indicate the periods at which the temples were repaired, but the intelligent author of the 'Visit to Mount Pārśvanāth' observes, "only in one instance is

mediate period between the last *Tirthankara*, and the eighteenth century. At Benares its princes professed the faith of *Bauddha* as late as the eleventh century whilst during the same period, as is proved by inscriptions and the historical work of CHANDRAKAVI the sovereigns of Kanoj and Dehli were of the orthodox persuasion. It is very doubtful, therefore, if the *Jains* ever formed a leading sect in this part of Hindustan. They were more successful in the west and south.

In Western Márwár, and the whole of the territory subject to the *Chálukya* princes of Guzerat, the *Jain* faith became that of the ruling dynasty; but this occurred at no very remote period. The Mohammedan Geographer EDRISI states that the king of *Nehrwála*, the capital of Guzerat, worshipped BUDDHA; and we know from the writings of HEMACHANDRA, that he was the apostle of the *Jain* faith in that kingdom—converting KUMÁRA PÁLA, the monarch of Guzerat, to his creed. This is also an occurrence of the twelfth century, or about 1174. The consequences of this conversion are still apparent in the abundant relics of the *Jain* faith, and the numbers by whom it is professed in Márwár, Guzerat, and the upper part of the Malabar Coast.

there reason to suspect that the buildings are much older than the inscriptions announce. The most ancient Múndir at this place is reckoned to be but fifty years old.”—*Calcutta Magazine*, December, 1827.

* [i. e. *Análaváta*, see p. 304 Note, and Lassen, *Ind. Alt.* III, 546.]

On the Coromandel side of the Peninsula the *Jains* were introduced upon the downfall of the *Bauddhas*, in the reign of AMOGHAVARSHA, king of *Toṇḍai Maṇḍalam*, in the ninth century or, according to some traditions, in the eighth. Farther south, in Madurá, the date of their introduction is not known, but they were in power in the eleventh century under KUṆA PÁNDYA. In this, and in the twelfth, they seem to have reached their highest prosperity, and from that period to have declined. KUṆA PÁNDYA became a *Śaiva*. VISHṆU VARDHDHANA, Rájá of Mysore, was converted from the *Jain* to the *Vaishṇava* faith in the twelfth century, and about the same time the *Lingavant Śaivas* deposed and murdered VIJALA, the *Jain* king of *Kalyáṇ**. The sect, however, continued to meet with partial countenance from the kings of *Vi-jayanagar* until a comparatively modern date.

The conclusions founded on traditionary or historical records are fully supported by the testimony of monuments and inscriptions—the latter of which are exceedingly numerous in the south and west of India. Most of these are very modern—none are earlier than the ninth century. An exception is said to exist in an inscription on a rock at *Belligola*, recording a grant of land by *Chámuṇḍa Ráya* to the shrine of GOMATÍŚVARA, in the year 600 of the *Kali* age, meaning the *Kali* of the *Jains*, which began three years after the death of VARDHDHAMÁNA. This inscription, therefore,

* [Lassen, Ind. Alt., IV, 119 ff., 237 ff.]

if it exists, was written about fifty or sixty years before the Christian æra—but it is not clear that any such record is in existence, the fact resting on the oral testimony of the head Pontiff at *Belligola*: even, if it be legible on the face of the rock, it is of questionable authenticity, as it is perfectly solitary, and no other document of like antiquity has been met with.

The MACKENZIE Collection contains many hundred *Jain* inscriptions. Of these the oldest record grants made by the princes of *Homchí**, a petty state in *Mysore*. None of them are older than the end of the ninth century. Similar grants, extending through the eleventh and twelfth centuries by the VELLÁLA sovereigns of *Mysore*, are also numerous, whilst they continue with equal frequency to the sixteenth and seventeenth centuries, during the existence of the sovereignty of *Vijayanagar*. Again, at *Abú*, under the patronage of the Guzerat princes, we have a number of *Jain* inscriptions, but the oldest of them bears date *Samvat* 1245 (A. D. 1189)¹; they multiply in the thirteenth and fourteenth centuries, and are found as late as the middle of the eighteenth—and, finally, in *Magadha*, the scene of VARDHAMÁNA's birth and apotheosis, the oldest inscriptions found date no further back than the beginning of the sixteenth century².

* [See Journal R. As. Soc., III, 217, compared with Lassen. Ind. Alt., IV, 289, Note.]

¹ Asiatic Researches, Vol. XVI, p. 317.

² Dr. HAMILTON's Description of Jain Temples in Behár.—

From all credible testimony, therefore, it is impossible to avoid the inference that the *Jains* are a sect of comparatively recent institution, who first came into power and patronage about the eighth and ninth century: they probably existed before that date as a division of the *Bauddhas*, and owed their elevation to the suppression of that form of faith to which they contributed. This is positively asserted by the traditions of the south in several instances: the *Bauddhas* of *Káncbí* were confuted by AKALANKA, a *Jain* priest, and thereupon expelled the country*. VARA PÁNDYA, of *Madurá*, on becoming a *Jain*, is said to have persecuted the *Bauddhas*, subjecting them to personal tortures, and banishing them from the country. In *Guzerat Bauddha* princes were succeeded by the *Jains*. There is every reason to be satisfied, therefore, that the total disappearance of the *Bauddhas* in India proper is connected with the influence of the *Jains*, which may have commenced in the sixth or seventh centuries, and continued till the twelfth.

The inveteracy prevalent between kindred schisms is a sufficient reason for any enmity felt by the *Jains* towards the *Bauddhas*, rather than towards the Brahmanical Hindus. There is, indeed, a political leaning to the latter, observable in their recognition of the

Trans. R. A. S., I, 525. To these may be added the inscriptions at *Pársvandth*, and a number of inscriptions at *Gwalior*, copies of which were sent to Mr. FRASER, and which are all dated in the middle of the 15th century.

* [Journal As. Soc. Bengal, VII, 122. Lassen, IV, 239.]

orthodox Pantheon, in the deference paid to the *Vedas*, and to the rites derivable from them, to the institution of castes, and to the employment of Brahmans as ministrant priests. They appear also to have adapted themselves to the prevailing form of Hinduism in different places: thus at *Abú* several *Jain* inscriptions commence with invocations of ŚIVA¹, and in the *De-khan* an edict promulgated by BUKKA RĀYA, of *Vijayanagar*, declares there is no real difference between the *Jains* and *Vaishṇavas*². In some places the same temples are resorted to by *Jains* and *Rāmanujīya Vaishṇavas*, and, as observed by Mr. COLEBROOKE, a *Jain* on renouncing the heretical doctrines of his sect takes his place amongst the orthodox Hindus as a *Kshatriya* or *Vaiśya*, which would not be the case with a convert, who has not already caste as a Hindu³. In the South of India, indeed, the *Jains* preserve the distinction of castes: in Upper India they profess to be of one caste, or *Vaiśyas*. It is very clear, however, that admission to the *Jain* communion was originally independent of caste⁴, and the partial adoption of it

¹ Major DELAMAINE notices that the mountain *Girṇār* is equally sacred to *Hindus* as to *Jains*, and that an ancient temple of MAHĀ-DEVA is erected there.

² *Asiatic Researches*, Vol. IX, p. 270 [*Lassen*, *Ind. Alt.*, IV, 174].

³ *Transactions Royal Asiatic Society*, I, 549.

⁴ MAHĀVĪRA himself was the son of a king, and should therefore be a *Kshatriya*. His chief disciples, INDRABHŪTI, and the rest, were *Brahmans*. His especial attendant, GOŚĀLA, was an outcast, and his followers, of both sexes, were of every caste.

or pretension to it, is either a spontaneous or politic conformity to the strong feeling on the subject which prevails amongst all Hindus.

These are the great outlines of the rise and progress of the sect as derivable from sources entitled to credit; but the *Jains* have amongst themselves records of sectarial value detailing the succession of different teachers, and the origin of various heresies. Some extracts from one of these attached to a copy of the *Kalpa Sūtra* may be acceptable.

The succession of teachers is always deduced from MAHÁVÍRA, through his disciple SUDHARMÁ. Of the rest all but GAUTAMA died before their Master, as has been observed above, and GAUTAMA survived him but a month, which he spent in penance and fasting. SUDHARMÁ, therefore, was the only one who remained competent to impart instruction. His pupil was JAMBUSVÁMÍ, the last of the *Kevalis*, or possessors of true wisdom: six teachers follow, termed *Śrutakevalis*, or hearers of the first masters, and then seven others, *Dasapūrvís*, from having been taught the works so named¹.

¹ The following are the names of the individuals alluded to in the text:

ŚRUTAKEVALÍS.

Prabhava Sediti.
Sayyambhadra Śūri.
Yasobhadra Śūri.
Sambhūti Vijaya Śūri.
Bhadrabāhu Śūri.
Sthūlabhadra Śūri.

DAŚAPŪRVÍS.

Ārya Mahāgiri Śūri.
Ārya Suhastī Śūri.
Ārya Sūsthita Śūri.
Indradinna Śūri.
Dimna Śūri.
Sinhagiri Śūri.
Vajrasodanti Śūri.

These are common to all the lists when correct. In the *Belligola* list they are omitted, and the successor of JAMBUSVÁMÍ is there named VERAŚÍNA, who may have been, as Mr. COLEBROOKE remarks, a hundred degrees removed. The lists, subsequently, vary according to the particular line of descent to which they belong.

Of these persons the second *Śrutakevali* is reputed to be the author of the *Daśavaikaliká*, one of the standard works of the sect. SUHASTÍ, the second *Daśa-púrví*, was the preceptor of SAMPRATÍ RÁJÁ, and the third, SUSTHITA, founded the *Kote gachcha*, or tribe. VAJRASVÁMÍ, the last, established a particular division called the *Vajra Śákhá*.

Of the succeeding teachers, or *Súris*, the title borne by the spiritual preceptors of the *Jains*, CHANDRASÚRI, the second, is the founder of the family of that name, eight hundred and nine years, it is said, after the emancipation of MAHÁVÍRA. In his time, it is stated, the *Digambaras* arose; but we have seen that they were at least cotemporary with MAHÁVÍRA.

The 38th on the list, from MAHÁVÍRA inclusive, UDYOTANA SÚRI, first classed the *Jains* under eighty-nine Gachchas. The 40th JINEŚVARÍ who lived A. D. 1024, founded the *Khartara* family¹. With the 44th,

[A few variations occur in Hemachandra's *Abhidh.*; śl. 33 and 34, and in the list of *Sthaviras*, translated by J. Stevenson. See the *Kalpa Sūtra* and *Nava Tatva*. p. 100 f.]

¹ Major TOD gives a somewhat different account of the origin of this tribe. *Khartra*, he says, means true, an epithet of dis-

JINADATTA, originated the *Ośwāl* family, and the *Madhyakhartara* branch; he was a teacher of great celebrity, and impressions of his feet in plaster or stone are preserved in some temples, as at *Bhelup* in Benares; he lived in 1148. Other divisions, either of a religious or civil nature, are attributed to various teachers, as the *Chitrabala Gachcha* to JINAPATI SÚRI in A. D. 1149; the *Anchalika* doctrine to JINÉSVARI in 1160; the *Laghu Khartara* family to JINACHANDRA in 1265; another JINACHANDRA, the 61st in the list, was cotemporary with AKBAR. The list closes with the 70th *Jina*, HARSHA SÚRI, with whom, or his pupils, several works originated in the end of the seventeenth century¹.

Admitting this record to have been carefully preserved, we have seventy-one persons from MAHÁVIRA to whom a period of less than fourteen centuries can scarcely be assigned, and whose series would, therefore, have begun in the third century. It is not at all unlikely that such was the case, but no positive cor-

relation which was bestowed' by that great supporter of the *Buddhists* or *Jains*, SIDRAJ, King of *Anhalvára Patian*, on one of the branches (*Gachch*) in a grand religious disputation at the capital, in the eleventh century. The accounts are by no means incompatible, and my authority represents *Jinésvári* victorious in a controversy.

¹ HEMACHANDRA, at the end of the *Mahávira Charitra*, after stating that VAJRASVÁMI founded the VAJRAŚÁKHÁ, which was established in the *Chandra Gachcha*, gives the teachers of the family down to himself, YAŚOBHADRA, PRADYUMNA, VIŚVASENA, DEVACHANDRA, and HEMACHANDRA.

clusion can be drawn from a single document of this nature: a comparison with other lists is necessary, to determine the weight to be attached to it as an authority.

The *Jains* are divided into two principal divisions, *Digambaras* and *Śvetāmbaras*; the former of which appears to have the best pretensions to antiquity, and to have been most widely diffused¹. The discriminating difference is implied in these terms, the former meaning the *Sky-clad*, that is, naked, and the latter the white-robed, the teachers being so dressed. In the present day, however, the *Digambara* ascetics do not go naked, but wear coloured garments; they confine the disuse of clothes to the period of their meals, throwing aside their wrapper when they receive the food given them by their disciples: the points of difference between the two sects are far from restricted to that of dress, and comprehend a list of no fewer than seven hundred, of which eighty-four are regarded as of infinite importance: a few of these may be here noticed.

The *Śvetāmbaras* decorate the images of the *Tīrthankaras* with earrings, necklaces, armlets, and tiaras

¹ All the *Dakṣiṇī Jains* appear to belong to the *Digambara* division. So it is said do the majority of the *Jains* in Western India. In the early philosophical writings of the Hindus the *Jains* are usually termed *Digambaras*, or *Nagnas*, naked. The term *Jain* rarely occurs, and *Śvetāmbara* still more rarely if ever, as observed in the text; also VARDHAMĀNA, practically at least, was a *Digambara*.

of gold and jewels: the *Digambaras* leave their image without the foreign aid of ornament.

The *Śvetāmbaras* assert that there are twelve heavens, and sixty-four *Indras*: the *Digambaras* maintain that there are sixteen heavens, and one hundred Olympian monarchs.

The *Śvetāmbaras* permit their *Gurus* to eat out of vessels: the *Digambaras* receive the food in their open hands from their disciples.

The *Śvetāmbaras* consider the accompaniments of the brush, waterpot, &c., as essential to the character of an ascetic: the *Digambaras* deny their importance.

The *Śvetāmbaras* assert that the *Angas*, or scriptures, are the work of the immediate disciples of the *Tirthankaras*: the *Digambaras*, with more reason, maintain that the leading authorities of the *Jain* religion are the composition of subsequent teachers or *chāryas*.

The advantage gained by the *Digambaras* in the last debateable matter, they lose, it is to be apprehended, in the next, when they assert that no woman can obtain *Nirvāṇ*, in opposition to the more gallant doctrine of their rivals, which admits the fair sex to the enjoyment of final annihilation.

These will be sufficient specimens of the causes of disagreement that divide the *Jainas* into two leading branches, whose mutual animosity is, as usual, of an intensity very disproportionate to the sources from whence it springs.

Besides these two great divisions, several minor sects are particularised as existing amongst the *Jains*. They appear, however, to be of no importance, as it has been found impossible to obtain any satisfactory account of the heresies they have adopted, or of their origin and present condition. Schism was contemporary even with MAHÁVÍRA, and his son-in-law, JAMÁLI, founded a dissentient order. His follower, GOŚÁLA, was also the institutor of a sect, and an impostor into the bargain, pretending to be the twenty-fourth *Tīrthankara*. VAJRABANDA, the pupil of a very celebrated *Digambara* teacher, KUNDA KUNĀCHÁRYA, founded the *Dráviḍa* sect, according to some in the fifth, and to the others, in the seventh century. VAJRASVÁMÍ instituted the *Mahánisītha* sect, and JINENDRA SÚRI founded the *Lampaka* sect, by which images were discarded. The sects now most often heard of, although little known, are the *Mūla Sanghís*, who use brushes of peacock's feathers, wear red garments, and receive alms in their hands: the *Káshṭa Sanghís*, who make their images of wood and employ brushes of the tail of the *Yak*: the *Terah Panthís* and *Bís Panthís*, or followers of thirteen and of twenty, said sometimes to refer to the number of objects which are most essential to salvation, and at others, explained by a legend of the foundation of the heresy by a number of persons, such as the denomination implies. Both these are said to deny the supremacy of a *Guru*, to dispense with the ministration of a *Brahman*, and to present no perfumes, flowers, nor fruits to the images of the

*Tirthankaras*¹. The *Bhishāṇa Panthis* carry their aversion to external emblems still farther, and discard the use of images altogether. The *Duṇḍiyas* and *Samvegīs* are religious orders: the former affect rigorous adherence to the moral code, but disregard all set forms of prayer or praise, and all modes of external worship: the *Samvegīs* follow the usual practices, but subsist upon alms, accepting no more than is indispensable for present wants.

The whole of the *Jains* are again distinguished into clerical and lay, or into *Yattīs* and *Śrāvakas*: the former lead a religious life, subsisting upon the alms supplied by the latter. According to the greater or less degree of sanctity to which they pretend are their seeming purity and outward precision, shewn especially in their care of animal life: they carry a brush to sweep the ground before they tread upon it; never eat nor drink in the dark, lest they should inadvertently swallow an insect, and sometimes wear a thin cloth over their mouths lest their breath should demolish some of the atomic ephemera that frolic in the sun-beams; they wear their hair cut short, strictly they should pluck it out by the roots; they profess continence and poverty, and pretend to observe frequent fasts and exercise profound abstraction. Some of them may be simple enthusiasts; many of them, however, are knaves, and the reputation which they

The *Bis Panthis* are said to be, in fact, the orthodox *Digambaras*, of whom the *Terah Panthis* are a dissenting branch.

enjoy all over India as skilful magicians is not very favourable to their general character: they are, in fact, not unfrequently *Charlatans* pretending to skill in palmistry and necromancy, dealing in empirical therapeutics, and dabbling in chemical, or rather alchemical manipulations. Some of them are less disreputably engaged in traffic, and they are often the proprietors of *Maths* and temples, and derive a very comfortable support from the offerings presented by the secular votaries of *Jina*. The *Yatis*, as above remarked, never officiate as priests in the temples, the ceremonies being conducted by a member of the orthodox priesthood, a *Brahman*, duly trained for the purpose. The *Yatis* are sometimes collected in *Maths* called by them *Posálas*, and even when abroad in the world, they acknowledge a sort of obedience to the head of the *Posála* of which they were once members.

The secular members of the *Jaina* religion, or *Śrávakas*, follow the usual practices of the other Hindus, but give alms only to the *Yatis*, and present offerings and pay homage only to the *Tirthankaras*; the present worship, indeed, is almost restricted to the two last of these personages, to PÁRŚVANÁTH, as commonly named *Párisnáth*, the twenty-third, and to VARDHHA-MÁNA or MAHÁVIRA SVÁMÍ, the twenty-fourth *Tirthankara* of the present age. The temples of these divinities are, in general, much handsomer buildings than those of the orthodox Hindus: they consist of a square or oblong room, large enough to admit a tolerably numerous assemblage, surrounded by an open portico:

on one side is a sort of altar-piece of several stages; on the centre of the upper tier sits the chief deity of the temple supported by two other *Arhats*, whilst the rest, or a portion of them, are ranged upon the inferior tiers: the steeple is also distinguishable from that of other temples, being formed of departments, which are intended, apparently, to represent leaves, and surmounted by a pole resembling a flag-staff terminating in a gilt knob: there are several of these temples in the chief cities along the Ganges, and no fewer than a dozen in *Murshidábád*, to which the circumstance of the *Śet* family being of the *Jaina* persuasion attracted a number of fellow worshippers. In Calcutta there are four temples, two belonging to each sect. In Behár are the temples of *PÁRISNÁTH* and the *Pádukas*, or feet of *VARDDHAMÁNA*, and *VÁSUPÚJYA*. Benares possesses several temples, one of which, in the suburb, called *Belupura*, is honoured as the birth-place of *PÁRŚVANÁTH*. The shrine comprises two temples, one belonging to the *Śvetámbaras*, and one to the *Digambaras*. A temple of some size and celebrity occurs at *Mainpuri*, in the Doab, and most of the towns in that direction present *Jain* spires. The chief temples, however, are to the westward, and especially at *Jaypur*. The whole of *Mewár* and *Márwár* is strewn with remains of the sacred edifices of this sect.

The *Jains* of the South of India, as has been observed, are divided into castes: this is not the case in Upper Hindustan, where they are all of one caste, or, which is the same thing, of none. They are nevertheless equally tenacious of similar distinctions, and not

only refuse to mix with other classes, but recognise a number of orders amongst themselves, between which no intermarriages can take place, and many of whom cannot eat together. This classification is the *Gachcha* or *Got*, the family or race, which has been substituted for the *Varña*, the *Jāti*, or caste. Of these *Gachchas*, or family divisions, they admit eighty-four¹

¹ The following are the appellations of the eighty-four *Gachchas*:

<i>Khandewāl.</i>	<i>Gahakhanduja.</i>	<i>Mārkeya.</i>
<i>Porwāl.</i>	<i>Chordiya.</i>	<i>Motwāl.</i>
<i>Agarwāl.</i>	<i>Bhungeriwāl.</i>	<i>Śvetwāl.</i>
<i>Jaiswāl.</i>	<i>Brahmatā.</i>	<i>Chakkichap.</i>
<i>Barihiya.</i>	<i>Beduja.</i>	<i>Khandarya.</i>
<i>Golāl.</i>	<i>Bāhariya.</i>	<i>Narischya.</i>
<i>Gajapūri.</i>	<i>Goguwāl.</i>	<i>Bimongai.</i>
<i>Śrīmāl.</i>	<i>Andāhiya.</i>	<i>Vikriya.</i>
<i>Vanśwāl, or Ośwāl.</i>	<i>Gogayya.</i>	<i>Vidyavya.</i>
<i>Porwār.</i>	<i>Māndaluja.</i>	<i>Bersāri.</i>
<i>Palliwal.</i>	<i>Pancham.</i>	<i>Astaki.</i>
<i>Danderwāl.</i>	<i>Somavansibogar.</i>	<i>Ashīadhār.</i>
<i>Himmārgujarāti.</i>	<i>Chaturtha.</i>	<i>Pāwardbhi.</i>
<i>Baramora.</i>	<i>Hardar.</i>	<i>Āhakkachāla.</i>
<i>Kharawa.</i>	<i>Āhaktha.</i>	<i>Bogośri.</i>
<i>Labechu.</i>	<i>Vaiśya.</i>	<i>Naraya.</i>
<i>Khandoya.</i>	<i>Nāgdhār.</i>	<i>Korghāriya.</i>
<i>Kathnora.</i>	<i>Por.</i>	<i>Bamāriya.</i>
<i>Kabliya.</i>	<i>Surendra.</i>	<i>Sēksantānya.</i>
<i>Kapola.</i>	<i>Kadaya.</i>	<i>Āndādi.</i>
<i>Nādila.</i>	<i>Kāhari.</i>	<i>Nāgora.</i>
<i>Natila.</i>	<i>Soṇiya.</i>	<i>Tattora.</i>
<i>Moṭhiya.</i>	<i>Sordīhiya.</i>	<i>Pākḥastya.</i>
<i>Tattora.</i>	<i>Rājiya.</i>	<i>Sachhora.</i>
<i>Bāgerwāl.</i>	<i>Maya.</i>	<i>Jannorā.</i>
<i>Harsola.</i>	<i>Kammeha.</i>	<i>Nemilāra.</i>
<i>Śriguru.</i>	<i>Bhangela.</i>	<i>Gandoriya.</i>
<i>Jolura.</i>	<i>Gangarda.</i>	<i>Dhawaljōti.</i>

and these again appear to comprehend a variety of subdivisions: some of the *Gachchas* comprehend a portion of *Śrī Vaishṇavas*, between which sect and the *Jains* in Upper India a singular alliance seems sometimes to prevail.

The condition of *Jaina* worship may be inferred from the above notices of its temples. Its professors are to be found in every province of Hindustan, collected chiefly in towns, where, as merchants and bankers, they usually form a very opulent portion of the community. In Calcutta there are said to be five hundred families; but they are much more numerous at *Murshidābād*. In *Behār* they have been estimated at between three and four hundred families. They are in some numbers in *Benares*, but become more numerous ascending the *Doāb*. It is, however, to the westward that they abound: the provinces of *Mewār* and *Mārwar* being apparently the cradle of the sect¹. They are also numerous in *Guzerat*, in the upper part of the Malabar coast, and are scattered throughout

Some of these are well known, but many of the others are never met with. The list was furnished by a respectable *Yati*—but how far it is throughout genuine, I cannot pretend to say. It omits several *Gachchas* of celebrity, particularly the *Chandra* and *Khartara*.

¹ According to Major Tod, the Pontiff of the *Kharatra Gachcha* has eleven thousand clerical disciples scattered over India, and the single community of *Okwāl* numbers one hundred thousand families. In the West of India, the officers of the state and revenue, the bankers, the civil magistrates, and the heads of corporations, are mostly *Jains*.—Trans. R. As. Soc., Vol. II, 1, p. 263.

the Peninsula. They form, in fact, a very large and, from their wealth and influence, a most important division of the population of India.

BÁBÁ LÁLIS.

The followers of BÁBÁ LÁL are sometimes included amongst the *Vaishnáva* sects, and the classification is warranted by the outward seeming of these sectaries, who streak the forehead with *Gopichandana*, and profess a veneration for RÁMA: in reality, however, they adore but one God, dispensing with all forms of worship, and directing their devotion by rules and objects derived from a medley of *Vedānta* and *Ssúfi* tenets.

BÁBÁ LÁL was a *Kshatriya*, born in *Málvá*, about the reign of JEHÁNGÍR: he early adopted a religious life under the tuition of CHETANA SVÁMÍ, whose fitness as a teacher had been miraculously proved. This person soliciting alms of BÁBÁ LÁL received some raw grain, and wood to dress it with: lighting the wood, he confined the fire between his feet, and supported the vessel in which he boiled the grain upon his insteps. BÁBÁ LÁL immediately prostrated himself before him as his *Guru*, and receiving from him a grain of the boiled rice to eat, the system of the universe became immediately unfolded to his comprehension. He followed CHETANA to *Lahore*, whence being dispatched to *Dwáraká* by his *Guru*, to procure some of the earth called *Gopichandana*, he effected his mission in less than an hour: this miraculous rapidity,

the distance being some hundred miles, attesting his proficiency, he was dismissed by his *Guru*, in order to become a teacher. He settled at *Dehanpur*, near *Sirhind*, where he erected a *Math*, comprehending a handsome temple, and where he initiated a number of persons in the articles of his faith.

Amongst the individuals attracted by the doctrines of BĀBĀ LĀL, was the liberal-minded and unfortunate DĀRĀ SHUKOH: he summoned the sage to his presence to be instructed in his tenets, and the result of seven interviews was committed to writing, in the form of a dialogue between the Prince and the *Pir*, by two literary Hindus attached to the Prince's train, one YADU DĀS, a *Kshatriya*, and the other RAICHAND *Brahman*, the latter the *Mirmūnshī*; the interview took place in the garden of JAFFAR KHĀN SĀDUH, in the 21st year of SHĀH JEHĀN's reign, or 1649: the work is entitled *Nādir un nikāt*, and is written, as the name implies, in the Persian language. Some miscellaneous extracts from it may not be unacceptable, as they may not only explain the tenets of BĀBĀ LĀL, and something of the *Vedānta* and *Ssū'i* doctrines, but may illustrate better than any description the notions generally prevailing of the duties of a religious and mendicant life. The interrogator is the Prince, BĀBĀ LĀL himself the respondent.

What is the passion of a Fakir? — Knowledge of God.

What is the power of an Ascetic? — Impotence.

What is Wisdom? — Devotion of the heart to the Heart's Lord.

How are the hands of a Fakir employed? — To cover his ears.

Where are his feet?—Hidden, but not hampered by his garments.

What best becomes him?—Vigilance night and day.

In what should he be unapt?—Immoderate diet.

In what should he repose?—In a corner, seclusion from mankind, and meditation on the only True.

What is his dwelling?—God's creatures.

His Kingdom?—God.

What are the lights of his mansion?—The Sun and Moon.

What is his couch?—The Earth.

What is his indispensable observance?—Praise and glorification of the Cherisher of all things, and the needer of none.

What is suitable for a Fakír?—*Lá*, none; as *Lá Allah*, &c. there is no God but God.

How passes the existence of a Fakír?—Without desire, without restraint, without property.

What are the duties of a Fakír?—Poverty and faith.

Which is the best religion?—Verse, "The Creed of the lover differs from other Creeds. God is the faith and creed of those who love him, but to do good is best for the follower of every faith." Again, as HÁFIZ says:

The object of all religions is alike,

All men seek their beloved,—

What is the difference between prudent and wild?

All the world is love's dwelling,

Why talk of a Mosque or a Church?

With whom should the Fakír cultivate intimacy?—With the Lord of loveliness.

To whom should he be a stranger?—To covetousness, anger, envy, falsehood, and malice.

Should he wear garments or go naked?—The loins should be covered by those who are in their senses; nudity is excusable in those who are insane. The love of God does not depend upon a cap or a coat.

How should a *Fakír* conduct himself?—He should perform what he promises, and not promise what he cannot perform.

Should evil be done to evil doers?—The *Fakír* is to do evil to none, he is to consider good and ill alike, so HÁFIZ says:

"The repose of the two worlds depends upon two rules, kindness to friends and gentleness to foes."

What is the nature of the *Takia* (the pillow or abbacy?)—To commence with a seat upon it is improper, and at all times an erratic life is preferable; when the body is weakened by age or sickness, the *Fakir* may then repose upon his pillow: so situated, he should welcome every *Fakir* as his guest, and consider nothing but God to be his own.

Is it necessary for a *Fakir* to withdraw from the world?—It is prudent, but not necessary: the man in society who fixes his heart on God is a *Fakir*, and the *Fakir* who takes an interest in the concerns of men is a man of the world, so MAULÁNÁ RÚMÍ observes: "What is the world? forgetfulness of God, not clothes, nor wealth, nor wife, nor offspring."

What is the difference between nature and created things?—Some compare them to the seed and the tree. The seed and the tree are equivalent though related; although the same in substance, they are not necessarily co-existent nor co-relative. They may be also compared to the waves and the sea; the first cannot be without the second, but the sea may be without waves, wind is necessary to their product: so, although nature and created things are of one essence, yet the evolution of the latter from the former requires the interference of an evolving cause, or the interposition of a Creator.

Are the soul, life, and body merely shadows?—The soul is of the same nature as God, and one of the many properties of universal life, like the sea, and a drop of water; when the latter joins the former, it also is sea.

How do the *Paramátmá* (supreme soul) and *Jivátmá* (living soul) differ?—They do not differ, and pleasure and pain ascribable to the latter arises from its imprisonment in the body: the water of the Ganges is the same whether it run in the river's bed or be shut up in a decanter.

What difference should that occasion?—Great: a drop of wine added to the water in the decanter will impart its flavor to the whole, but it would be lost in the river. The *Paramátmá*, therefore, is beyond accident, but the *Jivátmá* is afflicted by sense

and passion. Water cast loosely on a fire will extinguish the fire; put that water over the fire in a boiler, and the fire will evaporise the water, so the body being the confining caldron, and passion the fire, the soul, which is compared to the water, is dispersed abroad;—the one great supreme soul is incapable of these properties, and happiness is therefore only obtained in reunion with it, when the dispersed and individualized portions combine again with it, as the drops of water with the parent stream; hence, although God needs not the service of his slave, yet the slave should remember that he is separated from God by the body alone, and may exclaim perpetually: Blessed be the moment when I shall lift the veil from off that face. The veil of the face of my beloved is the dust of my body.

What are the feelings of the perfect *Fakir*? —They have not been, they are not to be, described, as it is said: a person asked me what are the sensations of a lover? I replied, when you are a lover, you will know.

PRĀN NĀTHIS.

These are also called *Dhāntis*: they owe their origin to PRĀN NĀTH, a *Kshatriya*, who being versed in Mohammedan learning, as well as in his own, attempted to reconcile the two religions: with this view he composed a work called the *Mahitāriyal*, in which texts from the *Korān*, and the *Vedas* are brought together, and shewn not to be essentially different. PRĀN NĀTH flourished about the latter part of AURANGZEB'S reign, and is said to have acquired great influence with CHATTRASĀL, *Rājā* of *Bündelkhañd*, by effecting the discovery of a diamond mine. *Bündelkhañd* is the chief seat of his followers, and in *Punna* is a building consecrated to the use of the sect, in one apartment

of which, on a table covered with gold cloth, lies the volume of the founder.

As a test of the disciple's consent to the real identity of the essence of the Hindu and Mohammedan creeds, the ceremony of initiation consists of eating in the society of members of both communions: with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions: they continue to observe the practices and ritual of their forefathers, whether Musalman or Hindu, and the union, beyond that of community of eating, is no more than any rational individual of either sect is fully prepared for, or the admission, that the God of both, and of all religions, is one and the same.

SÁDHHS.

A full account of this sect of Hindu Unitarians, by the Reverend Mr. FISHER, was published in the Missionary Intelligencer some years ago, and some further notice of them is inserted in the Transactions of the Royal Asiatic Society¹, by Mr. TRANT. They are distinguished from other Hindus by professing the adoration of one Creator, and by personal and moral observances which entitle them, in their own estimation, to the appellation of *Sádhs*, *Sádhus*, Pure or Puritans.

The *Sádhs* are found chiefly in the upper part of the *Doáb*, from *Farúkhábád* to beyond *Dehli*. In the

* [I, 251 ff.]

former they occupy a suburb called *Sádhwára*, and are more numerous there than in any other town; their numbers are estimated at two thousand. There are said to be some at *Mirzapore*, and a few more to the South; their numbers, however, are limited, and they are chiefly from the lower classes.

The sect originated in the year of VIKRAMÁDITYA 1714 A. D. 1658, according to Mr. TRANT, with a person named BÍRBHÁN, who received a miraculous communication from one UDAYA DÁS, and in consequence taught the *Sádh* doctrines. Mr. FISHER calls BÍRBHÁN the disciple of Jogí DÁS, who commanding a body of troops in the service of the *Rájá* of *Dholpur* was left as slain on the field of battle, but restored to life by a stranger in the guise of a mendicant, who carried him to a mountain, taught him the tenets of the faith, and having bestowed upon him the power of working miracles sent him to disseminate his doctrines. These circumstances are rather obscurely alluded to in the original authorities consulted on the present occasion, but they agree with the above in considering BÍRBHÁN an inhabitant of *Brijhastr*, near *Nárnaul*, in the province of *Dehli*, as the founder of the sect, at the date above mentioned. BÍRBHÁN received his knowledge from the SAT GURU, the pure teacher, also called *Úda ká Dás*, the servant of the one God, and particularly described as the *Málek ká Hukm*, the order of the Creator, the personified word of God

The doctrines taught by the super-human instructor of BÍRBHÁN were communicated in *Śabdās* and *Sákhīs*.

detached Hindí stanzas like those of KABÍR. They are collected into manuals; and read at the religious meetings of the *Sádhs*: their substance is collected into a tract entitled *di Upadeś*, first precepts, in which the whole code is arranged under the following twelve *Hukms*, or Commandments.

1. Acknowledge but one God who made and can destroy you to whom there is none superior, and to whom alone therefore worship due, not to earth, nor stone, nor metal, nor wood, nor trees, nor any created thing. There is but one Lord, and the word of the Lord. He who meditates on falsehoods, practices falsehood, and commits sin, and he who commits sin falls in Hell.

2. Be modest and humble, set not your affections on the world, adhere faithfully to your creed, and avoid intercourse with all not of the same faith, eat not of a stranger's bread.

3. Never lie nor speak ill at any time to, or of any thing, earth or water, of trees or animals. Let the tongue be employed in the praise of God. Never steal, nor wealth, nor land, nor beasts, nor pasture: distinguish your own from another's property, and be content with what you possess. Never imagine evil. Let not your eyes rest on improper objects, nor men, nor women, nor dances, nor shows.

4. Listen not to evil discourse, nor to any thing but the praises of the Creator, nor to tales, nor gossip, nor calumny nor music, nor singing, except hymns; but then the only music accompaniment must be in the mind.

5. Never covet any thing, either of body or wealth: take not of another. God is the giver of all things, as your trust in him so shall you receive.

6. When asked what you are, declare yourself a *Sádh*, speak not of caste, engage not in controversy, hold firm your faith put not your hope in men.

7. Wear white garments, use no pigments, nor collyrium nor dentifrice, nor *Menhdi*, nor mark your person, nor you

forehead with sectarial distinctions, nor wear chaplets, or rosaries or jewels.

8. Never eat nor drink intoxicating substances, nor chew *pán*, nor smell perfumes, nor smoke tobacco, nor chew nor smell opium, hold not up your hands, bow not down your head in the presence of idols or of men.

9. Take no life away, nor offer personal violence, nor give damnatory evidence, nor seize any thing by force.

10. Let a man wed one wife, and a woman one husband, let not a man eat of a woman's leavings, but a woman may of man's, as may be the custom. Let the woman be obedient to the man.

11. Assume not the garb of a mendicant, nor solicit alms nor accept gifts. Have no dread of necromancy, neither have recourse to it. Know before you confide. The meetings of the Pious are the only places of pilgrimage, but understand who are the Pious before you so salute them.

12. Let not a *Sádhi* be superstitious as to days, or to lunations, or to months, or the cries or appearances of birds or animals; let him seek only the will of the Lord.

These injunctions are repeated in a variety of forms but the purport is the same, and they comprise the essence of the *Sádhi* doctrine which is evidently derived from the unitarianism of KABÍR, NÁNAK, and similar writers, with a slight graft from the principles of Christianity. In their notions of the constitution of the universe, in the real, although temporary existence of inferior deities and their incarnations, and in the ultimate object of all devotion, liberation from life on earth, or *Mukti*, the *Sádhis* do not differ from other *Hindus*.

The *Sádhis* have no temples, but assemble at stated periods in houses, or courts adjoining set apart for

this purpose. According to Mr. FISHER, their meetings are held every full moon, when men and women collect at an early hour, all bringing such food as they are able, the day is spent in miscellaneous conversation, or in the discussion of matters of common interest. In the evening they eat and drink together, and the night is passed in the recitation of the stanzas attributed to BÍRBHÁN, or his preceptor, and the poems of DÁDÚ, NÁNAK, or KABÍR.

From the term they apply to the deity, SATNÁM, the *true* name, the *Sádhs* are also called *Satnámis*; but this appellation more especially indicates a different, although kindred, sect.

SATNÁMÍS.

These profess to adore the true name alone, the one God, the cause and creator of all things, *Nirguñ*, or void of sensible qualities, without beginning or end.

They borrow, however, their notions of creation from the *Vedánta* philosophy, or rather from the modified form in which it is adapted to vulgar apprehension. Worldly existence is illusion, or the work of MÁYÁ, the primitive character of BHAVÁNÍ, the wife of ŚIVA. They recognise accordingly the whole Hindu Pantheon—and, although they profess to worship but one God, pay reverence to what they consider manifestations of his nature visible in the *Avatárs*, particularly RÁMA and KRISHNÁ.

Unlike the *Sádhs* also, they use distinctive marks, and wear a double string of silk bound round the

right wrist. Frontal lines are not invariably employed, but some make a perpendicular streak with ashes of a burnt offering made to HANUMÁN.

Their moral code is something like that of all *Hindu* quietists, and enjoins indifference to the world, its pleasures or its pains, implicit devotion to the spiritual guide, clemency and gentleness, rigid adherence to truth, the discharge of all ordinary, social, or religious obligations, and the hope of final absorption into the one spirit which pervades all things.

There is little or no difference therefore in essentials between the *Sotnámís* and some of the *Vaishnáva* unitarians, but they regard themselves as a separate body, and have their own founder JAGJÍVAN DÁS. He was a *Kshatriya* by birth, and continued in the state of *Grihastha*, or house-holder, through life: he was a native of *Oude*, and his *Samádh*, or shrine, is shewn at *Katwa*, a place between *Lucknow* and *Ajúdhyá*. He wrote several tracts, as the *Jnán Prakás*, *Mahá-pralaya*, and *Prathama Grantha*: they are in *Hindí* couplets; the first is dated in *Samvat* 1817, or A. D. 1761, the last is in the form of a dialogue between *ŚIVA* and *PÁRVATÍ*. The following is from the *Mahá-pralaya*.

“The pure man lives amidst all, but away from all: his affections are engaged by nothing: what he may know he knows, but he makes no enquiry: he neither goes nor comes, neither learns nor teaches, neither cries nor sighs, but discusses himself with himself. There is neither pleasure nor pain, neither clemency

nor wrath, neither fool nor sage to him. JAGJIVANDÁS asks, does any one know a man so exempt from infirmity who lives apart from mankind and indulges not in idle speech?"

ŚIVA NÁRÁYAṆÍS.

This is another sect professing the worship of one God, of whom no attributes are predicated. Their unitarianism is more unqualified than that of either of the preceding, as they offer no worship, pay no regard whatever to any of the objects of Hindu or Mohammedan veneration. They also differ from all in admitting proselytes alike from Hindus or Mohammedans, and the sect comprises even professed Christians from the lower classes of the mixed population.

Admission into the sect is not a matter of much ceremony, and a *Guru*, or spiritual guide, is not requisite; a few *Śiva Nárāyaṇís* assemble at the requisition of a novice, place one of their text books in the midst of them, on which betel and sweetmeats have previously been arranged. After a while these are distributed amongst the party, a few passages are read from the book, and the sect has acquired a new member.

Truth, temperance, and mercy are the cardinal virtues of this sect, as well as of the *Sádhs*; polygamy is prohibited, and sectarial marks are not used: conformity to the external observances of the Hindus or Mohammedans, independently of religious rites, is

recommended, but latitude of practice is not unfrequent; and the *Śiva Nārāyaṇīs*, of the lower orders, are occasionally addicted to strong potations.

The sect derives its appellation from that of its founder ŚIVANĀRĀYAṆ, a *Rājput*, of the *Nerivāna* tribe, a native of *Chandāvan*, a village near *Ghāzīpur*: he flourished in the reign of MOHAMMED SHĀH, and one of his works is dated *Samvat*, 1791, or A. D. 1735. He was a voluminous writer in the inculcation of his doctrines, and eleven books, in Hindī verse, are ascribed to him. They are entitled: *Lao* or *Lava Granth*, *Śāntvilās*, *Vajan Granth*, *Śāntśundara*, *Gurunyaś*, *Śāntāchārī*, *Śāntopadeśa*, *Śābdāvalī*, *Śāntparvāṇa*, *Śāntmahimā*, *Śāntsāgar*.

There is also a twelfth, the Seal of the whole, but it has not yet been divulged, remaining in the exclusive charge of the head of the sect. This person resides at *Balsande*, in the *Ghāzīpur* district, where there is a college and establishment.

The *Śivanārāyaṇīs* are mostly *Rājputs*, and many are *Sipāhīs*: many of the Up-country Bearers also belong to the sect. The members are said to be numerous about *Ghāzīpur*, and some are to be met with in Calcutta.

ŚUNYAVĀDĪS.

The last sect which it has been propose to noticed is one of which the doctrines are atheistical. There is no novelty in this creed, as it was that of the *Chārvākas* and *Nāstikas*, and is, to a great extent, that

of the *Bauddhas* and *Jains*; but an attempt has been recently made to give it a more comprehensive and universal character, and to bring it within the reach of popular attraction.

A distinguished Patron of the *Śūnyavādīs* was DĀ-YARĀM, the *Rājā* of *Hatras*, when that fortress was destroyed by the Marquis of HASTINGS. Under his encouragement a work in Hindī verse was composed by BAKHTĀVAR, a religious mendicant, entitled the *Śūnīsār*, the essence of emptiness, the purport of which is to shew that all notions of man and God are fallacies, and that nothing is. A few passages from this book will convey an idea of the tenets of the sect.

“Whatever I behold is Vacuity. Theism and Atheism—MĀYĀ and BRAHM—all is false, all is error; the globe itself, and the egg of BRAHMĀ, the seven *Dwīpas* and nine *Khaṇḍas*, heaven and earth, the sun and moon, BRAHMĀ, VISHṆU and ŚIVA, KŪRMA and ŚESHA, the *Guru* and his pupil, the individual and the species, the temple and the god, the observance of ceremonial rites, and the muttering of prayers, all is emptiness. Speech, hearing and discussion are emptiness, and substance itself is no more.”

“Let every one meditate upon himself, nor make known his self-communion to another; let him be the worshipper and the worship, nor talk of a difference between this and that; look into yourself and not into another, for in yourself that other will be found. There is no other but myself, and I talk of another from ignorance. In the same way as I see my face in

a glass I see myself in others; but it is error to think that what I see is not my face, but that of another—whatever you see is but yourself, and father and mother are non-entities; you are the infant and the old man, the wise man and the fool, the male and the female: it is you who are drowned in the stream, you who pass over, you are the killer, and the slain, the slayer and the eater, you are the king and the subject. You seize yourself and let go, you sleep, and you wake, you dance for yourself and sing for yourself. You are the sensualist and the ascetic, the sick man and the strong. In short, whatever you see, that is you, as bubbles, surf, and billows are all but water."

"When we are visited in sleep by visions, we think in our sleep that those visions are realities—we wake, and find them falsehoods, and they leave not a wreck behind. One man in his sleep receives some information, and he goes and tells it to his neighbour: from such idle narrations what benefit is obtained? what will be left to us when we have been winnowing chaff?"

"I meditate upon the *Sūni* Doctrine alone, and know neither virtue nor vice—many have been the princes of the earth, and nothing did they bring and nothing took they away; the good name of the liberal survived him, and disrepute covered the niggard with its shadow. So let men speak good words, that none may speak ill of them afterwards. Take during the few days of your life what the world offers you. Enjoy your own share, and give some of it to others: without liberality, who shall acquire reputation? Give

ever after your means, such is the established rule. To some give money, to some respect, to some kind words, and to some delight. Do good to all the world, that all the world may speak good of you. Praise the name of the liberal when you rise in the morning, and throw dust upon the name of the niggard. Evil and good are attributes of the body; you have the choice of two sweetmeats in your hands. KARNA was a giver of gold, and JANAKA as liberal as wise. ŚIVI, HARIŚ-CHANDRA, DADHÍCHA, and many others, have acquired by their bounty fame throughout the world."

"Many now are, many have been, and many will be—the world is never empty; like leaves upon the trees, new ones blossom as the old decay. Fix not your heart upon a withered leaf, but seek the shade of the green foliage: a horse of a thousand rupees is good for nothing when dead, but a living tattoo will carry you along the road. Have no hope in the man that is dead, trust but in him that is living. He that is dead will be alive no more: a truth that all men do not know; of all those that have died, has any business brought any one back again, or has any one brought back tidings of the rest? A rent garment cannot be spun anew, a broken pot cannot be pieced again. A living man has nothing to do with heaven and hell, but when the body has become dust, what is the difference between a Jackass and a dead Saint?"

"Earth, water, fire, and wind blended together constitute the body—of these four elements the world is composed, and there is nothing else. This is BRAHMÁ,

this is a pismire, all consists of these elements, and proceeds from them through separate receptacles."

"Beings are born from the womb, the egg, the germ, and vapour."

"*Hindus* and *Musalman*s are of the same nature, two leaves of one tree—these call their teachers *Mullás*, those term them *Pañdits*; two pitchers of one clay: one performs *Namáz*, the other offers *Pújá*: where is the difference? I know of no dissimilarity—they are both followers of the doctrine of Duality—they have the same bone, the same flesh, the same blood, and the same marrow. One cuts off the fore-skin, the other puts on a sacrificial thread. Ask of them the difference, enquire the importance of these distinctions, and they will quarrel with you: dispute not, but know them to be the same; avoid all idle wrangling and strife, and adhere to the truth, the doctrine of *DÁYARÁM*."

"I fear not to declare the truth; I know no difference between a subject and a king; I want neither homage nor respect, and hold no communion with any but the good: what I can obtain with facility that will I desire, but a palace or a thicket are to me the same—the error of *mine* and *thine* have I cast away, and know nothing of loss or gain. When a man can meet with a preceptor to teach him these truths, he will destroy the errors of a million of births. Such a teacher is now in the world, and such a one is *DÁYARÁM*."

The survey that has thus been taken of the actual state of the Hindu religion will shew, that its internal constitution has not been exempt from those varieties to which all human systems of belief are subject, and that it has undergone great and frequent modifications until it presents an appearance which, there is great reason to suppose, is very different from that which it originally wore.

The precise character of the primitive Hindu system will only be justly appreciated, when a considerable portion of the ritual of the *Vedas* shall have been translated, but some notion of their contents and purport may be formed from Mr. COLEBROOKE's account of them¹, as well as from his description of the religious ceremonies of the Hindus². It is also probable that the Institutes of MANU, in a great measure, harmonise with the *Vaidik* Code.

From these sources then it would seem, that some of the original rites are still preserved in the *Homa*, or fire offerings, and in such of the *Sanskâras*, or purificatory ceremonies, as are observed at the periods of birth, tonsure, investiture, marriage and cremation. Even in these ceremonies, however, formulæ borrowed from the *Tantras* assume the place of the genuine texts, whilst on many occasions the observances of the *Vedas* are wholly neglected. Nor is this inconsistent with the original system, which was devised

¹ Asiatic Researches Vol. VIII. [Essays, p. 1-69.]

² Asiatic Researches Vol. VII. [Essays, p. 76-142.]

for certain recognised classes into which the Hindu community was then divided, and of which three out of four parts no longer exist—the Hindus being now distinguished into Brahmans and mixed castes alone—and the former having almost universally deviated from the duties and habits to which they were originally devoted. Neither of these classes, therefore, can with propriety make use of the *Vaidik* ritual, and their manual of devotion must be taken from some other source.

How far the preference of any individual Divinity as an especial object of veneration is authorised by the *Vedas*, remains yet to be determined; but there is no reason to doubt that most of the forms to which homage is now paid are of modern canonization. At any rate such is the highest antiquity of the most celebrated Teachers and Founders of the popular sects; and BASAVA in the *Dekhan*, VALLABHA SVÁMÍ in *Hindustan*, and CHAITANYA in *Bengal*, claim no earlier a date than the eleventh and sixteenth centuries.

Consistent with the introduction of new objects of devotion is the elevation of new races of individuals to the respect or reverence of the populace as their ministers and representatives. The Brahmans retain, it is true, a traditional sanctity; and when they cultivate pursuits suited to their character, as the Law and Literature of their sacred language, they receive occasional marks of attention, and periodical donations from the most opulent of their countrymen. But a very mistaken notion prevails generally amongst Europeans of the position of the Brahmans in Hindu

society, founded on the terms in which they are spoken of by MANU, and the application of the expression 'Priesthood' to the Brahmanical Order by Sir WILLIAM JONES. In the strict sense of the phrase it never was applicable to the Brahmans; for although some amongst them acted in ancient times as family priests, and conducted the fixed or occasional ceremonials of household worship; yet even MANU* holds the Brahman, who ministers to an idol, infamous during life, and condemned to the infernal regions after death, and the Sanskrit language abounds with synonymes for the priest of a temple, significant of his degraded condition both in this world and the next. Ministrant Priests in temples, therefore, the Brahmans, collectively speaking, never were—and although many amongst them act in that capacity, it is no more their appropriate province than any other lucrative occupation. In the present day, however, they have ceased to be in a great measure the ghostly advisers of the people, either individually or in their households. This office is now filled by various persons, who pretend to superior sanctity, as *Gosáins*, *Vairágis*, and *Sannyásis*. Many of these are Brahmans, but they are not necessarily so, and it is not as Brahmans that they receive the veneration of their lay followers. They derive it, as we have seen, from individual repute; or more frequently from their descent from the founder of some particular division, as is the case with the

* [III, 152. See also Lassen, *Ind. Alt.*, I, 794.]

Gokulastha Gosáins and the *Gosvámis* of Bengal. The Brahmans as a caste exercise little real influence on the minds of the Hindus beyond what they obtain from their numbers, affluence and rank. As a hierarchy they are null, and as a literary body they are few, and meet with but slender countenance from their countrymen or their foreign rulers. That they are still of great importance in the social system of British India, is unquestionable, but it is not as a priesthood. They bear a very large proportion to all the other tribes; they are of more respectable birth, and in general of better education; a prescriptive reverence for the order improves these advantages, and Brahmans are accordingly numerous amongst the most affluent and distinguished members of every Hindu state. It is only, however, as far as they are identified with the *Gurus* of the popular sects, that they can be said to hold any other than secular consideration.

Aware apparently of the inequality upon which those *Gurus* contended with the long established claims of the Brahmanical tribe, the new teachers of the people took care to invest themselves with still higher pretensions. The *Áchárya* or *Guru* of the three first classes is no doubt described by MANU* as entitled to the most profound respect from his pupil during pupilage, but the *Guru* of the present day exacts implicit devotion from his disciples during life**. It is

* [II, 192 ff.]

** [Many passages from modern Tantras, such as the Rudra

unnecessary here to repeat what there has been previous occasion to notice with respect to the extravagant obedience to be paid by some sectarians to the *Guru*, whose favour is declared to be of much more importance than that of the god whom he represents.

Another peculiarity in the modern systems which has been adverted to in the preceding pages is the paramount value of *Bhakti*—faith—implicit reliance on the favour of the Deity worshipped. This is a substitute for all religious or moral acts, and an expiation for every crime. Now, in the *Vedas*, two branches are distinctly marked, the practical and speculative. The former consists of prayers and rules for oblations to any or all of the gods—but especially to INDRA and AGNI, the rulers of the firmament and of fire, for positive worldly goods, health, posterity and affluence. The latter is the investigation of matter and spirit, leading to detachment from worldly feelings and interests, and final liberation from bodily existence. The first is intended for the bulk of mankind, the second for philosophers and ascetics. There is not a word of faith, of implicit belief or passionate devotion in all this, and they seem to have been as little essential to the primitive Hindu worship as they were to the religious systems of Greece and Rome. *Bhakti* is an invention, and apparently a modern one*, of the

Yāmala, Gupta Sādhana Tantra, Vīrihan Nīla Tantra, and others, are quoted in the *Prāñātoshāñi*, fol. 49–55.]

* [See, however, Burnouf, *Bhāg. Pur.* I, p. CXI. Lassen *Ind. Alt.* II, 1096 ff.]

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ERRATA.

Page 10 l. 8 read: taken.

- 12 - 28 - *Brahma.*
- — - — - caste.
- 18 - 3 - *Śiva.*
- — - 6 - by.
- — - 8 - *Rahasya.*
- 22 - 8 - *Śūnya.*
- — - 10 - *Chārvākas.*
- 28 - 8 - *Kānchi.*
- — - 13 - *Śākta.*
- 32 - 13 - *Ūrddhabāhus.*
- — - 14 - *Gūdaras.*
- — - 21 - *Kānchuliyas.*
- 34 - 3 - less.
- 35 - 16 - *BRAHMĀ.*
- 36 - 3 - *Kānchi.*
- 37 - 3 - *Rājā.*
- — - 31 - *Rāmesvara.*
- — - — - *Kānchi.*
- 51 - 1 - control.
- 56 - 29 - *ANANTĀNAND.*
- 60 - 22 - *Mānadar.*

p. 62 l. 22 read: good.

- 68 - 22 - *Sīta.*
- 96 - 18 - *Śāli.*
- 114 - 1 - *Śikhs.*
- 139 - 21 - *MADHIGA.*
- 141 - 17 - superintendence.
- 149 - 17 - initiated.
- 181 - 8 - outcast.
- 197 - 13 - descendants.
- 199 - 3 - have.
- — - — - Notwithstanding.
- 215 - 12 - *Tretā.*
- 216 - 20 - caste.
- 235 - 20.21 - *GŪDARAS.*
- 246 - 16 - *Sattwa.*
- 249 - 3 - *Purāna.*
- — - 5 - *Tantras.*
- 264 - 1 - *KARĀRIS.*
- 268 - 30 - *Prasāda.*
- 275 - 22 - *Prasāda.*
- 298 - 16 - *Kshatriya.*
- 379 - 7 - *Gūdaras.*

